The FELLOWSHIP OF TOIL

John McDowell

1.4.33

LIBRARY OF THE THEOLOGICAL SEMINARY

PRINCETON, N. J.

PRESENTED BY

The Author

Division HD6338

Section M13

THE FELLOWSHIP OF TOIL

LIBRARY OF PRINCETON
JAN 4 1933
THEOLOGICAL SEMINARY

The Fellowship of Toil

MESSAGES ON INDUSTRIAL RELATIONSHIPS

By
JOHN McDOWELL
Secretary, Board of National Missions
of the Presbyterian Church, U. S. A.

Introduction by
CLELAND B. McAFEE
General Secretary, Board of Foreign Missions,
Presbyterian Church, U. S. A.

NEW YORK CHICAGO
Fleming H. Revell Company
LONDON AND EDINBURGH

Copyright, MCMXXX, by
FLEMING H. REVELL COMPANY

Printed in the United States of America.

New York: 158 Fifth Avenue
Chicago: 851 Cass Street
London: 21 Paternoster Square
Edinburgh: 99 George Street

To
MY WIFE
Sharer of all my aspirations
and service.

INTRODUCTION

IF any man in America has a right to speak and to be heard on issues involving the Christian attitude toward industrial life, it is surely Dr. McDowell. He takes neither side in his teaching, because he includes the various sides in one survey. Moreover: in his own life religion and industrial forces have met and have found unity. The ten years of teaching comprised in this book have inspired many sermons and guided many thinkers. Their publication in permanent form is a happy thought. They will be welcomed, on every side, as an authoritative pronouncement.

CLELAND B. MCAFEE.

New York, N. Y.

FOREWORD

THE contents of this volume consist of Labor Day Messages which I have issued during the last ten years. They are written from the Christian standpoint; consequently Christ is recognized as their final authority and the New Testament as their authoritative text-book. These messages have grown out of the conviction that the present industrial conflict is a conflict of ideals, commercial *versus* the Christian ideal; a conflict of motives, self-seeking *versus* self-giving; a conflict of interests, self-interests *versus* public service; a conflict of methods, competition *versus* coöperation—in the sum, a conflict of self-life *versus* Christ-life.

It is true that the forms of industrial activity change with each successive age; invention, discovery, machinery and organization revolutionize industrial methods in ways the teachings of Christ could not anticipate or judge. The New Testament is not a manual of mechanics but a source book of power. The teachings of Christ were not commercial manifestoes but spiritual declaratives. The aim of the Master was not to make laws, but to make men. The New Testament, therefore, is not a book of laws but a book of life and, hence, the unchanging spirit and power of Christ may run through the constantly changing mechanism of modern industry. The relation borne by the sower, the fisherman, the steward and the hired servant to Jesus in Galilee, may be borne by the laborer, the capitalist, the employee, the employer, the banker and the manufacturer, in this our own day and time. *Through* industry, not apart from it, or around it, is the way to genuine Christian discipleship in modern life.

Industry is a promise and a peril. Dominated by Christ, it is a promise; without Him, it is a peril. These messages are sent forth in the hope that they may help to enthrone Christ in industry. If self-government in industry is to continue here in America, we must have leaders both in capital and labor who believe that things are for men, not men for things; that industry exists for society, not society for industry; that social duty must always take precedence over private right, that faith, not fear, is the only basis of a sound, permanent and effective industry. The Christian ministry of to-day has no greater opportunity than that of producing leaders for industry who will look upon it with Christ's eyes and be ready to render any service and make any sacrifice in the industrial life of America that the Christ spirit demands.

J. McD.

105 Fifth Avenue,
New York, N. Y.

CONTENTS

I. THE FELLOWSHIP OF TOIL:
THE MEANING AND MESSAGE OF LABOR SUNDAY 15
II. A THING OF THE SPIRIT:
INDUSTRIAL MOTIVES AND MOVEMENTS 27
III. FOR THIS CAUSE:
THE CHURCH'S MISSION IN AN INDUSTRIAL AGE 39
IV. DAILY BREAD:
A PLEA FOR SOCIAL JUSTICE . . . 57
V. IN THE KING'S NAME:
THE CHURCH'S CHALLENGE TO INDUSTRY 71
VI. THE GREATEST OF THESE:
CHRIST'S DUAL COMMANDMENT . . 83
VII. FOR A' THAT AND A' THAT:
A STUDY IN FRATERNAL INDUSTRIALISM 99
VIII. THE ABUNDANT LIFE:
WHAT LABOR NEEDS MOST . . . 115
IX. THE CHRIST INDUSTRY NEEDS:
THE ROAD TO ECONOMIC EMANCIPATION 129

THE FAITH AND THE HOPE

WHEN through the whirl of wheels and engines humming
Patient in power for the sons of men,
Peals like a trumpet, promise of His coming,
Who, in the clouds is pledged to come again.

When, through the night the furnace fires flaring,
Shooting out tongues of flame like leaping blood,
Speak to the heart of Love alive and daring,
Speak of the boundless energy of God.

When, in the depths the patient miner striving,
Feels in his arms the vigor of the Lord,
Strikes for a kingdom and the King's arriving
Holding his pick more splendid than his sword.

When, on the sweat of Labor and its sorrow,
Toiling in twilight flickering and dim,
Flames out the sunshine of the great to-morrow,
When all the world looks up because of Him.

Then will He come, with meekness for His glory,
God, in a workman's jacket, as before,
Living again the eternal gospel story,
Sweeping the shavings from His workshop floor.

—G. A. STUDDERT-KENNEDY.

I

THE FELLOWSHIP OF TOIL

Honest toil is holy service, faithful work is praise and prayer. —Henry van Dyke.

God be thanked—whatever comes after, I have lived and toiled with men. —Rudyard Kipling.

When a man gives proof that his heart is sound, and that his life is sound, there is no divergence of opinion that should keep us from fellowship with him. —Henry Ward Beecher.

Daily, our lives would show
Weakness made strong,
Toilsome and gloomy ways
Brightened with song;
Some deeds of kindness done,
Some souls by patience won.
—Edwin P. Parker.

I

THE FELLOWSHIP OF TOIL

THE MEANING AND MESSAGE OF LABOR SUNDAY

LABOR SUNDAY is an opportunity and a challenge to the churches of America. It offers them a specific opportunity again to assure all men—especially those who engage in manual labor—that it is their supreme desire and purpose to present the Gospel of Jesus Christ, in all its fulness, and the service of Christ, in its every implication, to every man, woman and child, in this, and other lands, regardless of creed, color or condition. Was not this, precisely, what the Master Himself meant, when He said: "Come unto Me all ye that labor and are heavy-laden, and I will give you rest"? Eagerly and earnestly the churches have proclaimed the joy of fellowship in a common faith. Labor Sunday furnishes the occasion for teaching and demonstrating the joy, which is discoverable in a fellowship of toil and rooted in the Christ who has an interest in and a message for all human relationships, all human activities, all human needs.

A Cry for Comradeship

The elemental spirit in man needs God to be interpreted, not only in terms of faith and worship, but in those of authentic, living fellowship. The rapidly growing organization of labor throughout the world is not only a gesture of self-protection; it is a manifestation of the deeply-rooted instinct for fellowship—the irrepressible desire of man, in men, for the company of his kind. Labor cries aloud for fellowship; and the churches, which are not conscious of this hunger of the toiling millions, and which fail to hear their cry for human brotherhood, are either dead or deaf, or both; moreover: the churches which do not desire to heed this hunger, or respond to this cry, whatever else they may be, they are not of Him who had compassion on the multitude, "because they were as sheep, not having a shepherd."

Churches are always exposed to the peril of limited fellowship. That this is alien to what should constitute their rightful spirit goes quite without saying. By the terms of their commission they should be the helpers of every man; yet, all too often they tend to become the aiders of individual groups. If, however, they are to fulfil their divinely intended mission, the churches must aim, not only at a closer fellowship with God, but a closer, yet withal, wider, fellowship with men. If they are to be all things to all men, they must be equipped with knowledge—knowledge which only daily association with men can give, together with a courage to apply such knowledge in behalf of justice and righteousness for all men, regardless of their worldly position, irrespective of their plethora or lack of earthly possessions. The demand is for fellowship—fellowship that will issue in a fresh vision of the Divine will, a quickened sensitiveness to all human suffering, a righteous anger against every form of flagrant injustice the wide world o'er.

Class groupings ought never to affect the attitude of the churches toward those who compose them. They should " know no man after the flesh." Souls of men, men rich and poor, learned and illiterate, capitalist and laborer, should be the most solemn responsibility of the churches and their most sacred opportunity. Their ministry, when faithful to its holy origin and divine intent, is always to the man who works, whether it be with his head, his hand or his heart. History and experience both offer conclusive evidence of this fact. Limitation of Christian fellowship cripples effort, distorts implications, and destroys the effectiveness of witness for Christ. Whatever, therefore, concerns the physical well-being, moral uplift and spiritual destiny of those who toil, should certainly and closely concern the churches. They cannot be heedless of moral wrong in collective or corporate life, any more than in individual life. No injustice between class and class, no preventable disparity between group and group, no remediable enmity existent between employer and employee, no removable moral sore on the body politic can be allowed to remain unregarded, or to continue unheeded by churches which claim and profess to be motived and animated by the spirit of Christ.

The World's Need and the World's Lord

Labor Sunday offers the churches of America a suitable occasion again to declare that the Gospel they proclaim is a gospel as wide as human life, as deep as human need: the privilege of proving the all-embracing character of their mission by a demonstration of their readiness, not only to participate in a fellowship of faith, but to share in a fellowship of toil.

Labor Sunday constitutes an inescapable challenge to the churches again to affirm in ringing unmistakable fashion, that Jesus is the Light of the world. Christ made this claim for Himself and meant precisely what He said. It follows, therefore, that if He be the Light of the world, He is, or ought to be, the Light of every sphere of human relationship and interest. He is, consequently, the Light of the industrial world; and the challenge of Labor Day Sunday to the churches is a demand that this light be carried into the realm of industry and made to shine among the ranks of toil.

In his book "Can the Churches and Industry Unite" David Carnegie says: "I am convinced that every problem in industry can be solved by applying to it the principles of Jesus Christ, and I believe that these principles can best be interpreted and applied by the churches working in harmony with employers and employees. Never in the history of the world has there been such a sense of insecurity in the plans of men. Prophets have failed, priests have failed, kings have failed. Industrial difficulties exist because the program of 'the Mount' has been discounted by its opponents. Sham adherence to Christ's program has encouraged disloyalty, avarice and hypocrisy in industry, breeding fear, distrust and suspicion. Yet, withal, the churches hold the secret of industrial peace and they do not know it. They *will* know it when the scales fall from their eyes after an 'Upper Room' experience or a vision on a 'Damascus Road.'"

Thus are the churches faced with a great opportunity and a great challenge. Never was the need of a truly spiritual message to industry more urgent, nor the challenge of industry to the churches more definite and insistent. Men, everywhere, are coming to see that a nation cannot thrive spiritually so long as it is sick industrially. They are coming to see, moreover, that the only cure for industrial sickness is an unreserved adoption of, and implicit adherence to, the three-fold law of Jesus—the

✓ law of service, sacrifice and love. If the challenge and demand implicit on Labor Day Sunday are to be met and granted—met and granted, that is, actually and effectively—the churches must produce a type of Christian who will fight fearlessly and continuously for the claims of humanity against the pernicious precepts of self-interest; who will not fail to raise a protesting voice against cut-throat competition and grasping greed; who will wage unflinching war on behalf of the claims of equitable coöperation and the principles of unselfish service.

The Everlasting Fatherhood

Possibly no one has sounded the keynote of what should be the proper attitude and response of the churches to the challenge of Labor Day Sunday with more point and finality than the late John Henry Jowett: "I find," he says, "my own industrial problems settled, at any rate in spirit and principle, and settled with great celerity, when I bring them into the light of the everlasting Fatherhood of God. For me it settled the question as to whether the factory laws should be amended in

England. When the light of the Divine Fatherhood fell upon the little children going to work at five in the morning, for me, the question was settled. I had no difficulty with an eight-hour Bill for miners, when I brought the question to the everlasting Father. The problem of old-age pensions for the destitute and honorable poor was speedily disposed of, when I let the light of the everlasting Fatherhood shine upon it. The claims of the cotters in the Highlands of Scotland, crushed by the heartlessness of certain landed proprietors, seemed inevitably just when I brought them into the interpreting rays of the Fatherhood of God."

For the individual Christian there is nothing to be added to these words of Jowett's. They are as unanswerable as they are final. They should, moreover, be given a wider, more significant expression in their corporate adoption at the hands of the churches of our land. The opportunity and challenge of Labor Day Sunday should impel every minister of Jesus and every church of Christ to enter heartily into the spirit of the day; to stress the point and ram home the truth of its being impossible for any individual or institution to possess the spirit of the Master and remain indifferent to conditions under which many men, women and children have to live and labor; to insist, beyond the point of tenable contradiction, that men everywhere are bound up, inalienably, in a common fellowship of toil.

This further word: it is the duty, as it is the privilege, of every individual follower of the Lord to strive to demonstrate to his fellow-toiler who nominally may be reckoned as standing outside the Church's borders, that this fellowship is no mere shibboleth; that it is real; that the Church is honestly engaged in striving to set his feet upon that highway through life, in which wayfaring men need not err. To help him to realize, moreover, that on that road he will find One walking, who, in very truth, is of the fellowship of toil. "Is not this the Carpenter?"

"Well I know thy trouble
O my servant true;
Thou art very weary,
I was weary too;
But that toil shall make thee
Some day all My own,
And the end of labor
Shall be near My throne."

II

A THING OF THE SPIRIT

Der Geist aus dem wir handeln ist das Hochste. The spirit from which we act is the principal (literally the highest matter).

—Johann Wolfgang Goethe.

Who would keep an ancient form,
Through which the Spirit breathes no more?

—Alfred, Lord Tennyson.

No man can be said to have the Spirit who does not walk in it, or to be born of the Spirit until the Spirit is born of him. —James Wood.

The virtuous heart and resolute mind are free.
Thus, in His wisdom did the Lord decree
When He created man. Let come what will,
This is our rock of strength in every ill—
Sorrow, oppression, pain and agony—
The spirit of the good is unsubdued
And suffer as it may, it triumphs still.

—Robert Southey.

II

A THING OF THE SPIRIT

INDUSTRIAL MOTIVES AND MOVEMENTS

EVERY student of the signs of the times is being made acutely aware of the present-day pervasiveness of industrialism. It spreads itself over the entire landscape of the time; it reaches up to the zenith of the firmament, immediately overhead; it colors the far horizon. Whatever quality, overt or covert, which the future historian may discover (to his satisfaction) to be the distinguishing characteristic of this age, we who live in it, know it for what it really is, a pronouncedly utilitarian, industrial age. Everywhere one is met by an ever-increasing demand for technical education, economic legislation, labor organization, trade expansion. No sphere of human interest escapes the influence of industrialism, nor can escape. So far-reaching is its dominance that the fundamental institutions of society—the home, the school, the court, the church, the state, are menaced by impending transformation, which may go far to metamorphose their character and significance. Moreover, the problems of industry press themselves upon the consideration of the community with an insistence which leaves no alternative for immediate recognition and analysis. Industry no longer stands knocking at the gate. It has stridden into the hall, and, demanding to be heard, has flung down the gauntlet of the challenge and its claims.

Sympathetic Knowledge

Yet even its most ardent defender has perforce to admit that the industrial question lends itself readily to an association of ideas which are not disciplined by logical processes. All too often questions intimately related to capital and labor have been approached in a spirit of emotional intensity, rather than of rational analysis, and results were ever the reverse of encouraging. It is becoming plain enough to every thoughtful and observant student of contemporary life and activity that industrial problems cannot be fought through, crowded through, nor blundered through. They must be thought through, worked through, aye, prayed through; and for such an accomplishment, not only sound economics, but true philosophy is demanded; not only a scientific system, but an adequate spirit.

"Abstract good will is not sufficient," says Elihu Root, in response to international understandings. "You must have machinery to carry it into effect." Similarly in industry; the effecting of good will requires efficient machinery, a chief place among which must be given to a sympathetic and intelligent understanding. Pains must be taken by those who stand outside the arena of active participation to grasp the character of the issues at stake, and to gather some knowledge of the underlying spirit which motivates the action and prompts the purpose. It must be understood, primarily, that industrial problems are concerned not merely with mechanical processes, but with elemental passions and desires; that while it is true and patent that they are expressed in the terminology of economic science, yet their origins must be sought on a deeper level of human life than that on which the details of outlay, distribution, increment and so forth, are being ventilated and appraised. To see nothing more than a program of economic adjustments in the character and implications of the industrial question, is to miss, and that utterly, the very quality which gives pathos, appeal and stark reality to its problems and its claims.

The Spirit of Fair Play

✓ As we are permitted to view it, the root trouble with industry today is one of spirit rather than of system, of motive, rather than of method. Our survey, moreover, resolves itself into this conviction, that an urgent need exists for the assumption of a far better spirit than that which at present appears to rule and dominate contacts and relations. If the essence of selfishness which would seem to have been injected, like a serum, into the veins of industry, be left to work its full measure of evil, unheeded and unhampered, no change effected in settings or environment can bring permanent benefit to the industrial world. No; industry, which of all mundane activities is clothed upon with the garments of materiality, is, in the ultimate issue, a thing of the spirit.

It is essential that this spirit have, at all times, a capacity for intelligent, equitable coöperation. This, one sees at once, affects the problem of enhanced efficiency in production, and goes, moreover, a long way toward solving it. Organization, instruction, legislation, are, one and all, helpless in the face of this problem, if unattended by hearty coöperation on the part of all factors engaged in the processes of production. The day has passed—passed, thank God forever—when an executive or a labor leader can say to men: "Here, you! Shut up!" and expect to be obeyed. "We'll do your thinking for you"—a phrase which, while it contained veiled threats and dire potentialities a generation ago—is as pointless today as the idiotic enquiry, "How old is Ann?" Wise executives and effective labor leaders recognize the imperative obligation laid upon them to regard the workers as being men with minds of their own; that only by so doing can effective coöperation be secured. The industrial system of America requires indispensably an acceptance of the indubitable fact, that the greatest possible production and the highest development possible to the individual, are allied, and that the uniting bond is intelligent coöperation.

It is important, too, that this spirit have in it a strict regard for fair dealing. Here, we come upon the question of equity in the distribution of earnings. The chief barrier to a fair division of profits, to the entertaining of the bare thought in such a direction even, is our old enemy, selfishness. His retention spells continuing injustice; his dismissal, fair dealing and an instinct for the reasonable sharing of benefits with those who moulded them out of the crude days of possibility. At all times, under all circumstances, in the realm of industry, more specifically perhaps than elsewhere, fair play is a jewel, undimmed, resplendent, fit to adorn the diadem of kings.

The Bond of Brotherhood

Then the true spirit of industry must, as a matter of course, have a genius for brotherhood, which infringes directly upon the question of wider participation in the control and management of industrial forces. To possess this faculty for brotherhood is to possess, also, a keen sense of the value of every individual worker and a pronounced antipathy to any attempt to subordinate human beings to the exigencies of any industrial or economic system whatsoever. Brotherhood will regard as abhorrent, and do all in its power to render impossible, the practice of one industrial group determining conditions of employment for another. It will insist that all rights, regulating human relationships, be mutual and sustained. It will demand that wage-earners, whose opportunities are so increasingly dictated by industrial conditions, be given a voice in their determination, a share in fixing terms of employment, stipulations of labor, shop-rules and other regulations, to the end, that government in industry, like government in national affairs, shall exist and function only at the instance, and with the consent, of the governed.

It cannot be kept too clearly fixed in the conscious mind of the community that friction between employers and employees has not arisen solely from difficulties associated with problems relating to wages, profits and the equitable distribution of increment. In a much larger measure it has arisen from questions involving the recognized status of the individual worker. Any system, no matter how imposing its seeming economic triumphs, which cripples the personality of its worker, or deprives him of that control over material conditions, which is of the very essence of freedom, is a prolific source of industrial strife. It is iniquitous, intolerable, condemnable. It is the sworn foe of brotherhood—a foe with which no truce is possible, to which no quarter can be given.

A proper spirit will refuse to regard industry as other than being a coöperative agency which exists, not for private gain, but for the common weal, for the meeting of the elementary needs of the human race. In any righteously ordained and directed system the granting of increased managerial participation to employees does not, and must not, be held to diminish the initiative of recognized authority. Employee participation must supplement existing authority, not supplant it. Industrial heads and labor leaders of a righteously spirited type, are agreed that consultations are processes, far more effective than dictatorial deliverances and tend far more effectually to ✓ preserve dignity in the master, self-respect in the servant, and increased production in the plant. There is no substitute for coöperation in industry.

The Spirit of the Church

The spirit which should motivate industry and prompt it to the realization of a higher ideal than heretofore—the spirit of which the foregoing pages have treated—is, after all, simply the spirit of the Christian Church. It is not, however, the business of that Church to make the laws which should govern industry, or to formulate the methods after which it is to be conducted. But it *is* the business of the Church to strive to inculcate principles which shall give character and complexion to the one, and inspiration to the other. It *is* the business and concern of the Church to strive to implant the Sermon on the Mount in the heart of employer, employee and consumer; to strive with all the energy it can command to Christianize industry; to aid it to become a vast agency working for the betterment and enlightenment of mankind.

Out of this writer's dual experience as industrial student and industrial worker issues the conviction that, in the last analysis, all our industrial problems are problems about men, not money; about human relations, not mechanical processes; about families, not finance; about communities, not corporations.

The question of self-government or state control is less important than that of how the purely human aspects of industry are regarded and controlled. This is the one great problem awaiting solution—a problem which demands for its elucidation, not only the best services of science, but religion; not only of finance, but faith; not only of captains of industry and leaders of labor, but Christ and the members of His Church. When industry becomes inspired by the Spirit of Christ, directed by the teaching of Christ, having its methods appraised by the test of Christ, its problems will speedily be buried in oblivion, and never again in this world will it be possible, or needful, for another poet to exclaim:

"O God! that bread should be so dear,
And flesh and blood so cheap!"

III

FOR THIS CAUSE

Let prideful priests do battle about creeds,
The Church is mine that does most Christian deeds.
—John Stuart Blackie.

To bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord . . . to comfort them that mourn . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. —The Prophet Isaiah.

O make Thy Church, dear Saviour
A lamp of purest gold,
To bear before the nations
Thy true light as of old;
O teach Thy wandering pilgrims
By this, their way to trace,
Till, clouds and darkness ended,
They see Thee, face to face.
—William Walsham How.

III

FOR THIS CAUSE

THE CHURCH'S MISSION TO AN INDUSTRIAL AGE

WHAT is the mission of the Church to an industrial age? An important question, truly; yet, before any sort of satisfactory answer can be offered it is necessary to propound another, namely: What is the Church? By the Church, of course, the Christian Church is meant, and almost everybody these days assumes the right to define it. Thus, we have the theologian defining it in terms of doctrine, the ecclesiastic in those of polity. The formalist recognizes it in ritual, the moralist, in a code of ethics. The historian accepts it on its record, as a sort of close corporation or exclusive society; the reformer views it as an interpreter of, and medium for, an organized system of sociology. For each of these definitions there is valid ground on which its advocates may stand and make a plea; but, none, nor all combined, can furnish a definition which comes any nearer to being a full-orbed representation of the central truth, than a sketchy description of an outer suburb does to a delineation of the glowing splendors of an inner city.

The Church of the New Testament

For a definition of the nature and mission of the Christian Church we must needs have recourse to the New Testament. There is no other authority. It is the source-book of all other books, purporting to treat of the Church in any, or all, of its formative aspects. Moreover, such books are authentic and authoritative only in so far as they remain in harmony with the premises and teaching of the New Testament.

What, then, is the New Testament definition of the Church? The Apostle Paul describes it as the " Body of Christ." In several of his letters he thus defines it. In Paul's mind it was something more than an aggregation of individuals, or a formal federation of societies. With him the Church was something more than rubric or ritual, more than a digest of doctrine or a gesture of government. The Church was the body of Christ—not a mechanism, but an organism—an organism in which Christ was the vital force and animating spirit, which stood in the same relation to the ascended Lord as did His earthly body, in the days of His flesh.

According to the New Testament the Church is a divine institution in its foundation, purpose and power. The Church belongs, not to man, nor to any class or sect of men, but to Christ. He purchased it, as Paul tells us, by His own blood. In these days, and quite often, men forget this fact, and speak of the Church as though they owned it, as though a mere man founded it, as though it were theirs, to do with it whatsoever they pleased. Yet the veriest tyro in matters of this sort knows that such men are foolishly and perversely wrong. The Christian Church is not a body of priests or preachers, of employers and employees, of capitalists and laborers. It is the Body of Christ—the medium through which the Lord, our Righteousness, deigns to express His Spirit and proclaim His message and carry on His work in the world, from age to succeeding age.

The Church of Today

Such, then, is the Christian Church. What, therefore, is its bounden duty and specific mission to, and in, an industrial age?

In the first place, it must seek to permeate ✓ industry with the Spirit of its Master, which connotes the displacement of commercialized service by Christian service. The former aims merely to meet a demand; the latter, to meet a need. The objective of the former is profit; of the latter, utility. It means, too, the displacement of self-interest by self-sacrifice. Fill industry with the Spirit of Jesus (which is sacrifice and abnegation incarnate) and no other sphere of human activity will afford such glorious opportunities for the practice of heroic self-denial. Strikes will cease, lock-outs be unknown, and peace reign in hearts and homes. It means, moreover, the substitution ✓ of love for law. The inability of mere law, or force, to enable employers and employees to work amicably together, is historically demonstrated. This can only be effected in an area where love obtains and rules. The Church should seek to have it rule through the ministry of service and sacrifice, which, in essence as in effect, is love in action. Where love is paramount peace and contentment as her handmaidens, and prosperity, from her horn of plenty, pours continuing blessings over a smiling land.

In the second place, it is the mission of the Church to teach the mind of Christ concerning the industrial and social problems of the day. It should declare, anew, that Jesus is the Lord of life in its collective as in its individual implications; that in the complex conditions of our day and time, righteousness and justice can be realized only by the application of the principles of the Kingdom of God, as taught by Jesus Christ, to all problems which affect the industrial world; that she, the Christian Church, accepts the imperative obligation to demonstrate the methods whereby these principles can best be crystallized into concrete action, and dedicated to the task of remedying evils and abuses in every avenue of human activity.

It is the business of the Church to appeal to the consciences of workers, capitalists and consumers, so that their possessors will come to regard all industrial questions, primarily, from the Christian point of view. The Church must contend that when "Thy Kingdom come on earth" is prayed, what is meant is this: "May the Spirit of Christ as a power, a loyalty, a service, and a sovereign remedy, be the quickening, stimulating, conquering, and controlling influence in every realm of human thought and action—philosophy, ethics, law, politics, art, science, industry. May that new industrial order, which by divers powers and in divers manners, is gradually being worked out in the history of the race, find at last its perfect and glorious fulfilment in that

"One far-off, divine event
To which the whole creation moves."

The Mind That Was in Christ

If industry is to know the mind of Christ, then His Church must teach it, frankly and unhesitatingly. It must insist that, in the words of the Master, are to be discovered the germinal principles of true economics—principles from which the whole duty of man in his industrial relations may be evolved; through the adoption of which the production of wealth and its proper distribution can be brought into moral subordination to the enhancement of his nobler aims, and the fuller nurturing of his social, intellectual and spiritual life.

The Church must teach the mind of Christ concerning the nature and purpose of industry. As Jesus regarded it industry is a coöperative institution, the purpose of which is to meet and satisfy the needs of humanity, and only in so far as it thus operates is it conformable to the Spirit of His Gospel. The Church must teach the mind of Christ, too, as it affects the settlement of industrial disputes. This involves the proper recognition and adoption of investigation, conciliation, arbitration and legislation. These terms, to be sure, are incident to modern usage, but the underlying principles and derivatives thereof are all enumerated in the eighteenth chapter of Matthew's Gospel.

"Moreover, if thy brother shall trespass against thee, go and tell him his fault between him and thee alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

The Church must not hesitate to affirm that in the Gospel of Christ are ethical principles, which not only were quite sufficient to solve the comparatively simple problems of industry, as they obtained in Palestine in the first century of the Christian era, but which are sufficiently potent to solve them as they exist today in America and throughout the world. More and more thinking men are coming to see that the precepts of Jesus and the principles of sound political economy are one. It is the duty of the Church to deepen that conviction and to discover to the toiling millions the mind of the Master, not only as it operated in the establishment of a spiritual society and the formulation of a body of belief, but as it delivered its pronouncements concerning the proper distribution and control of work and wages.

The Test of Jesus

The mission of the Church is to apply to industry the paramount test of its Master. That test was and is never the money test nor the power test, nor the prosperity test. Christ's test is always the character test, the service test, the manhood test. "Life," He said, "is more than meat, and the body more than raiment." The older political economy, putting the material test first, defended itself by asserting: "We must make money before we can spend it. The prime thing to do is to attain material prosperity. Then, when we have amassed our wealth, and are generously or philanthropically inclined, we can build schools, endow libraries and museums, and in other ways serve the intellectual and spiritual ends of mankind. But first—the money!"

Christ repudiates all material tests. "Seek ye first the Kingdom of God and His righteousness," He commanded and promised, "and all these things shall be added unto you." With Jesus character comes first. When this has been formed and produced; when men of integrity, of righteousness, of a divine nature, have been developed, wealth follows, in its rightful order. "Wealth first, manhood after," says political economy. "Manhood first, wealth to follow," declares Jesus.

Brotherhood, not increment, is the foundation of industry; manhood, not money, the standard of true value; service, not success, the basis of worth; faithfulness, not shrewdness, the measure of reward; character, not coin, the final test.

Worthy of His Hire

History joins with experience in demonstrating that there are but two ways of treating men in the matter of wages; one is to pay them as little as they are willing to take; the other is to give them as much as the reservation of a reasonable profit on their labor will afford. The first is the parent of smouldering discontent, of hatred, trade disputes, communism, anarchy. It robs the worker of his rightful share in the amenities of existence, and turns the world into a prison-house, against the bars of which he vainly beats his hands. It is the breeder of crime and of pestilence, the recruiting sergeant for the penitentiary and the poorhouse, the foe of self-respect in man, of chastity in woman; for the latter the beckoner to a life of shame. For those it has slain it turns the mould in Potter's Field day after day and rejoices in poverty and squalor, as a man might in the countenance of his friend. Virtue, manhood, religion, society itself, have no deadlier foes than they who " oppress the hireling in his wages."

" No man-corporations must be held to the same accountability—no man has a right to carry on a business that destroys manhood, or the conditions conducive to manhood, or to permanently employ one who fails to act on the principles of manhood," says President Chadbourne. " And no man has a right to pay such low wages (if his products will afford better) that the worker can scarce keep aflame his own life or that of wife or child.

" This is a matter that concerns others besides the payer and receiver, for the avaricious employer punishes society by making money rapidly and by uprearing his unrighteous prosperity, casts on the community the task of undoing his mischiefs, repairing his omissions and overcoming their evil effects. In his pursuit of riches he leaves behind him a trail of discontent and conscious injustice; his progress is marked by the disaffection of his workers; and as 'a hard master,' he does more to set class against class, disturb religion, and injure the well-being of his neighbors, than many who overtly offend against the law. He puts his trust in oppression and, like the Pharaohs, builds his pyramids from the half-requited toil of labor."

The second method of payment of wages is the rational antithesis of all that which has just been reviewed. It promotes proper pride, creates contentment, engenders manhood, fosters religion. It encourages rightful aspirations, temperance and thrift. It produces citizens whose lofty conception of the duties of citizenship is the pride of the state; it establishes homes and gives to the man who toils "to sit in safety under his own vine that he plants and to sing the merry song of peace to all his neighbors." It is in accord, not only with the teachings of Holy Scripture, but with that economic principle which declares the cheapest form of labor, of man-power, is that which is permanently well paid. "Masters, give unto your servants that which is just and equal," is not an appeal to generosity. "The husbandman that laboreth must be the first to partake of the fruits," is not a magnanimous concession. Together, they comprise a practical exposition of economics, to which society must ultimately adjust itself, than half the books pertaining to labor and capital which have been, or are likely to be, written. They declare, plainly enough, that the joint creation of wealth should be paid first, and paid fairly, and that, only after this has been effected, should capital take its increase. They mean, finally, that this law of God is also the law of industrial relations, that duty runs in the same current with interest.

The Only Way

The mission of the Church, moreover, is to inspire industry to do the work of Christ. Primarily, this is the work of saving and serving men. If industry should ever become thoroughly Christianized—God speed the day!—it will be, amongst other wonderful things, the largest evangelistic agency in the world. Why should not the salvation of men, rather than the amassing of wealth, be the chief objective of industrialism? Why should not the conservation of life rather than the destruction be the dominant purpose of the commercial life of our time? We may rest assured that it will be when John's vision is become a reality of human existence, when the kingdoms of this world have become the Kingdom of our God and of His Christ. Before the New York State Conference of Religion Dr. Henry C. Emery, Professor of Political Economy in Yale University, said: "You can place the Decalogue—a thousand decalogues—on your statute books, and all based on the soundest principles of political economy, but you will not thereby abolish poverty, misery or injustice. But, put the Sermon on the Mount in the hearts of your people, and it matters not who makes your laws. This is an old teaching—it is nothing else than Christian teaching—but, in the end, it becomes modern economic teaching.

"And herein lies the real relation of religion and economics. I do not say this because in a church and to a religious audience. I say the same in the dry, dusty atmosphere of the lecture-room, and it is from the viewpoint of economics that I reach these conclusions. For this reason, it is all the more a witness to the vitality of religion, since an economic search for cause and cure of social evils brings us back impotently to its cardinal principle. We are told by some writers that the world is waiting in an agony of expectation for some great social philosopher who shall bring it the new message of salvation. But these writers are wrong; there is no message to bring save that which was uttered nineteen centuries ago from the lips of the profoundest of all social philosophers, the Man of Nazareth."

On some such declaration as that the Church of Christ must take, and maintain its stand. "We have no other argument, and want no other plea," must be indicative of the spirit in which the hosts of Zion gather about the standards of their Lord. The task of getting industry to accept what the Christian Church knows is becoming less onerous day by day. Men are beginning to understand, as never before, that we are all kin; that a rightful estimate of humanity knows neither creed, color nor coat; that it is more blessed to give than to receive. Thus far, is the ground prepared. But the duty and mission of the Church demand that its forces go forward to larger, fuller duty. The world of industry must be taught, and the teaching emphasized continually, that to worship God is to do sound and useful work; to live honestly and cheerfully in such station of life as capacity entitles and ensures; to bear toward the country of one's birth or adoption an unselfish and uplifting love; to believe in Christ; to honor His Name; to so order thought and life as to secure a place in that holy brotherhood, which hath "righteousness and peace and joy in the Holy Ghost."

"We are of Thee, the children of Thy love,
The brothers of Thy well-beloved Son;
Descend O Holy Spirit! like a dove
Into our hearts, that we may be as one;
As one with Thee, to whom we ever tend,
As one with Him, our Brother and our Friend."

IV

DAILY BREAD

The foundation of justice is good faith.
—CICERO.

Nothing can be hostile to religion which is agreeable to justice. —WILLIAM EWART GLADSTONE.

To do justice and judgment is more acceptable than sacrifice. —BOOK OF PROVERBS.

The day in whose clear-shining light
All wrong shall stand revealed,
When justice shall be throned in might,
And every hurt be healed;
When Knowledge, hand in hand with Peace,
Shall walk the earth abroad;
The day of perfect righteousness—
The promised day of God.
—FREDERICK L. HOSMER.

IV

DAILY BREAD

A PLEA FOR SOCIAL JUSTICE

THE most significant trait in the purely psychological aspects of the industrial world of today is a passionate cry for social justice. Pity and alms are scorned utterly by the self-respecting rank and file of labor, who declare equity, not philanthropy, to be the only basis for harmonious relationship, and who denounce charity as being nothing more than a palliative, possessing no curative properties for static evils or recurrent abuses, fostering ever the spirit of dependence and failing utterly to create free and efficient action in any sphere.

Such is the demand, and such the protest of the modern industrial world; and any system of religion which essays to meet the one, and heed the other, must do so with a full acknowledgment of the paramountcy of social justice;

and any gospel that would heal the hurt of the men of toil, must be saturated with its spirit.

The demand for social justice is no new plea to the student of the sources from which the Christian religion is sprung. It is the dominant note in the writings of the Old Testament, the almost universal cry of the prophets of ancient days. With passionate earnestness the Israelitish seers urged their respective generations "to hate evil and love the good, and establish justice in the gate"; to "do justly and to love mercy, and to walk humbly with God." It is not foreign to those who have studied the annals of the dawn-time of Christianity. The teachings of Christ and His Apostles reverberate with this same cry. The Master, Himself, declared that the gift at the altar meant little or nothing at all until the compensation of the wronged brother had been fully met. The whole of the New Testament blazes with the promise of a Kingdom, the foundations of which were to be justice and righteousness, and in which no lie, nor curse, nor ruthless oppression should have or form a part.

It is worse than useless, therefore, for a

Church, having behind it such a story of origins, and launched on such a tradition, to ask the men of modern industry to accept a gospel of love and brotherhood unless it be given a practical translation into life and action. The Church, as the Body of Christ, should never be found to turn a deaf or an unheeding ear to the cry of those outside its borders who demand fair treatment and justice at the hands of those, and who in the juxtapositions of human life have succeeded to a place where it is theirs to give or to withhold. When it does, whatever else it may be, it is not the Body of Him who taught men to pray, "Our Father, which art in heaven. . . . Give us this day, our daily bread." Moreover: if the Church is to fulfil its divinely appointed mission, and strive to teach industry sincerely and earnestly, to pray this vital prayer, it must insist on the adoption and practice of three great principles as the controlling influences of industrial life.

Social Justice

Benjamin Kidd has happily defined social ✓ justice as "equality of opportunity." No sane person, however, supposes that under any conceivable circumstances men can be, or become, physically, mentally, or spiritually alike. It has been said that after God made Lincoln He broke the mould. It is equally the fact to say that after creating any or all of us He did likewise. None of us is at all like his next door neighbor. Natural differences are inevitable and, when rightly recognized and regarded distinctly beneficial. But artificial differences and spurious contrasts are a totally divergent matter; and all such, together with caste, privilege and predatory monopoly, are become utterly abhorrent to every enlightened conscience on the planet. Any one who places, or sanctions ✓ the placing of unnecessary barriers in the pathway of his brother's progress or development, is an unjust man. If he be a professing Christian then "his offence is rank and smells to heaven."

All seriously minded men are agreed that true religion is nothing if it be not ethical and that the essence of an ethical creed is to do justly, and not to render mere lip service, or mental acquiescence to the principles implicit in the process. Religion is little more than an indulgence except it be practical, unless it finds its way into a man's finger-ends. Thus defined, religion denies that the essence of social justice is the reduction of life to a dreary, monotonous level. Nor, in its industrial relations is it a mere problem of wealth and wages. It consists of the right (and the privilege) to labor at honest and efficient work; to do the right; to be free; to live for true and lofty ends; to be able to get all one earns and earn all he gets; to be determined to have nothing which others may not have, on equal terms; to demand that every man shall be given his daily bread, which connotes, of course, the privilege of earning it. Any system of industry which falls short of this ideal is not Christian, and cannot be looked upon as being in accord with sentiments of the prayer taught His disciples by their Lord and which still imposes its sanctions upon all true believers.

Furthermore, the man who prays this prayer in sincerity and truth—whether he be employer, employee or consumer, matters not one jot—will experience no difficulty in agreeing that, in an industrial order based on social justice, every worker should have a subsistence before any one has a surplus. Luxury can only be justified when honest penury has vanished; when men, everywhere, have each his daily bread. The final test of any industrial system is the degree in which it secures to each of its number, free, happy, useful, untrammeled existence, and as widely and equitably as possible, distributes and shares unselfishly, the social advantages and amenities of daily life.

Social Service

The gift of daily bread carries with it an obligation to serve—a bond of duty to return an equivalent, by hand, or head, or heart. To receive daily bread, and fail to offer service is not in harmony with the teaching of the Lord's Prayer. It is dishonorable spoliation, and writes down those who practice it, as parasites of the social order. Paul's stricture concerning those who will not work, rests, not merely on good sense, but upon sound religion. Daily bread carries with it an accountability for service, to the rich man as to the poor.

Wealth does not release its possessor from the responsibility to work; on the other hand, lack of wealth does not justify voluntary idleness. Social justice demands social service, stipulates that a man put into the commonwealth at least as much as he takes out. The man who is not doing it is filching from some one else. He is living on bread, not given, but taken; he is subsisting on that which he has never earned.

Social Responsibility

It is to be specially noted that this petition for daily bread is not individual, but social and fraternal. "Give us," not "Give me," is how it runs. It carries responsibility for a brother's daily sustenance; it involves the other man's share in the bounty. It means, for our day, moreover, that a man is not only his brother's keeper, but his brother's brother.

If we believe this prayer, and mean it when we voice it, our mental attitude will deliver us from imagining ourselves as being free of any responsibility for the conditions under which our brother lives, and the disadvantages under which he labors. It will lead us (or should) to seek to help men to make, not only livelihoods, but lives. It will aid us in remembering when on Sabbath mornings, we hearken to the assurance that Christ came in order that men might have life, and that more abundantly, that it means, for others, as well as for ourselves, the promise of the bestowal of that which is something more than mere existence; that it includes in its meaning a common sharing of joy, development, opportunity, comradeship, and all other blessings which a beneficent Father has bestowed upon the race.

The genius of this prayer must be embodied and expressed, not only in words, but deeds; not merely in attitudes, but actions. No religion can hope to meet the needs of modern industry unless it achieve that which brightens lives and lightens burdens. " In our age," says Henry Sloane Coffin, " the two least responsive strata in society are the topmost and the bottommost—those so well-to-do that they feel no pressure of social obligations, and those without a sense of social responsibility because they have nothing. It is the interest of spiritual religion to do away with both these strata, placing social responsibility upon the former, and imposing social privileges upon the latter, for responsibility proves to be the chief sacrament of religion."

The ultimate goal toward which the struggles, hopes and sacrifices of social and industrial life must trend is not confusion, misunderstanding and hatred; it is justice, coöperation and fraternity. Labor programs must be made to contain something more than fulminations against the evils of capital; the program of capital must make service rather than financial success its prime objective. Possession, apart from service, is a maladjustment of economic life. The toil of labor avails little when separated from capital; capital avails naught beyond becoming an onerous care, when divorced from labor. *E pluribus unum* is something far more, and other, than a motto on a nation's currency; it is the sheet-anchor of a people's weal. And any social, or industrial system which exalts, or seeks to exalt, a class above the community will in the long run do little except reproduce the iniquities of the past, perpetuate the evils of the present, and place a mortgage on the prospects of the future.

But, on that day, when this prayer which Jesus taught is sincerely prayed, industry will be dominated by social justice. And when it is, tyranny, oppression and injustice will cease to be, strife, distrust and the noise of war be heard no more. Hate and enmity shall hide their ugly heads forever, as peace and contentment set up their dual kingdom amid the habitations of mankind.

Let the Church of Christ, then, reaffirm that any social or industrial order which grinds the faces of the poor, and uses up the bodies and lives of men and women in the production of cheap and shoddy goods, is an unchristian order; that no social or industrial system can be Christian until it has first been so organized as to permit of every honest and willing worker being able to find work—work so remunerative that he may be able, not only to maintain his own working powers in health and efficiency, but to provide his wife and children with a decent, healthy, happy environment. The day when such a desirable state of affairs shall universally obtain has not yet dawned. But it is coming even now, the black horizon is streaked with the pearl-grey promise of the dawn. Meanwhile, we may garner courage from the thought that the hope and destiny of the world is still in Christ's keeping, and the cause of social justice is still entrenched in His mighty heart.

"Behold Him now, when He comes!
Not the Christ of our subtle creeds,
But the Lord of our hearts, of our homes,
Our hopes, our prayers, our needs.

The Brother of want and blame,
The Lover of women and men;
With a Love that puts to shame
All passions of mortal ken."

V

IN THE KING'S NAME

And much it grieved my heart to think
What man has made of man.
—WILLIAM WORDSWORTH.

Who hates, hates Thee; who loves, becomes
Therein, to Thee allied:
All sweet accords of hearts and homes
In Thee are multiplied.
—JOHN GREENLEAF WHITTIER.

Has it not been told thee, O man, what is good? or what does the Lord require from thee, but to do justly, and love mercy, and be ready to walk with the Lord thy God? —THE SEPTUAGINT.

Close knit the warm fraternal tie
That makes the whole world one:
Our discords change to harmony,
Like angel-songs begun.
At last, upon that brighter shore
Complete Thy glorious plan,
And heaven shall crown, for evermore
The brotherhood of man.
—CHARLES H. RICHARDS.

V

IN THE KING'S NAME

THE CHURCH'S CHALLENGE TO INDUSTRY

NO one, believing the teachings of the New Testament, and accepting the Christian Church as the divinely appointed agent to proclaim and perpetuate those teachings, will deny, or question, that Church's right to challenge institutions and systems which go to make up the fabric of society, of which it is the acknowledged salt and leaven. It has a right, moreover, to challenge, not only any such institutions or systems as expressed in action, but the motivating ideas which constitute causation and controlling principle.

The Challenge of the Master

That Jesus constantly challenged the dominating ideas of His own day, is a fact plainly set forth in the record of His earthly life, as furnished by the Gospels. Moreover, one has but to meditate, momentarily, on the condition of human society in the days when Jesus dwelt among men, and upon its accepted tenets, to sense something of the disturbing, even radical challenge, implicit in words such as these: "Seek ye first the Kingdom of God"; "How much better is a man than a sheep?"; "What shall it profit a man, if he gain the whole world, and lose his own soul?"; "Is not the life more than meat and the body more than raiment?"; "It is not the will of your heavenly Father that one of these little ones should perish"; "He that loveth his life shall lose it"; "For a man's life consisteth not in the abundance of things which he possesseth." These, and kindred passages, make it crystal-clear that Jesus dared to challenge the all-prevailing idea in the world of His day, that might was right, and gave right; that satisfaction is easiest won in a game, the rules of which are "grab," and "get," and "keep." And, in so far as the Church of Christ is true to the practice and example of its Master and Lord, it, too, must challenge everything that is unchristian in the world of today; it must insist that Christ is the Light of the whole world.

Christ's Will for His Church

That Jesus intended the religion He came to earth to found to dominate and regulate the life of mankind is further demonstrated by the character of the symbols He employed when describing what manner of men His disciples should be, and what the character of the relation they were to bear to the rest of the race. "Ye are the salt of the earth," He said to them—"the light of the world; the leaven of society." Such claims as these, which the Master made for His followers, leave no doubt that Christ claimed the whole earth, and the entire sphere of human society, as the area in which His Gospel was to operate. They indicate, moreover, that Christ expected Christianity to win its way to sovereignty over all peoples, sweeten all earthly relationships, sanctify all mundane activities, solve all problems of civilized society, satisfy all longings of the human soul.

If Christ's expectation is to be realized, therefore, His Church must seek to establish His authority in all human contacts and relationships. Christianity connotes that Christ is

Lord of all—of all—and that claims, commensurate with His Lordship should be made in His Name. Righteousness cannot be excluded from any province of our manifold life, nor equity from the prosecution of its myriad activities. The unseen and the spiritual must dominate the material and the commercial; not otherwise, may God's Kingdom come, and His will be done on earth as it is in heaven.

Lord of All

In no area of human activity can this be held more oppositely to apply, than in the industrial world. Much of the unrest prevalent in that sphere is due to the failure of the Church to insist that if Christ is to be Master anywhere He must be Master everywhere. Had the Church, from the hour of its inception, decreed that those who compose it cannot exclude Christ's sovereignty from their politics, their business, their industry, their national and international interests, the present industrial unrest were a thing impossible. As it is the prevailing disquietude is a standing condemnation of the Church's laxity; of its failure to proclaim that "His Kingdom ruleth over all "—over railroads and coal mines, mills and factories, stores and schools, churches and congresses, peoples and parliaments, the wide world o'er.

But the die is not irrevocably cast; the opportunity for rectifying the errors of a negligent past is, even now, at the door. Charged with these inescapable obligations the Church should at once begin to discover what is wrong, what justice demands, what honor requires, and what it is the spirit of Christ dictates. It cannot, of course, advocate the adoption of any specific system, but it can, and should, affirm certain fundamental principles, and demand that industry accept and embody them in all its operations. Among them are the following:

1. The application of Christian principles to the conduct of industrial, agricultural and commercial organizations and relationships. Among these principles are: the sacredness of life and the supreme worth of personality and a recognition of the stipulation that man must always be treated as an end and never as a means; the brotherhood of man, which entitles every worker to a democratic status in

industry, and ensures mutual good will, understanding and coöperation among all engaged therein.

2. The right and duty to work, since human society cannot endure unless each of its members has the opportunity and feels the obligation to serve the common good to the extent of his ability.

3. A worthy and just return to every man according to his contribution to the common welfare, and for a social order in which no man shall live on the fruits of another man's labor and no man shall be denied the fruits of his own labor. " The laborer is worthy of his hire." Worthiness of return for honest work is measured today first of all by the standard of " a living wage," by which is meant a wage adequate to maintain the worker and his family in health and honor, and to enable him to dispense with the subsidiary earnings of his children up to the age of sixteen.

4. The protection of children from exploitation in industry, agriculture, or trade, and from work that is dwarfing, degrading, or morally unwholesome.

5. Such regulation of the conditions of oc-

cupation of women as shall secure an adequate living wage and at the same time safeguard their physical and moral health and that of the community and of future generations.

6. The safeguarding of working people from harmful conditions of labor, dangerous machinery, and occupational disease, and for the education of the workers in avoiding hazards in connection with their employment.

7. The assumption by industry of the burdens entailed by industrial accidents, disease, and death, for the training of injured workers, and for continued production and self-support.

8. The release of every worker for rest one day in seven, which, wherever possible, should be the Lord's Day.

9. The ordering of the hours of labor to secure at once sufficient production and sufficient leisure for the physical, mental, and moral well-being of the workers.

10. The employment of the methods of investigation, conference, conciliation, and arbitration in industrial disputes.

11. The inviolability of agreements, both in letter and in spirit, since good faith is the foundation of social and industrial stability

and progress. Without faith it is impossible to please God or work with our fellow men.

12. The right of wage-earners to organize and to deal, through their chosen representatives, with the management of industries in which they work; this being consequent upon the need for an adequate representation of capital, labor, management and the public, in order that proper attention be secured for the human factors involved.

Christ the Standard and Final Word

It is incumbent upon the Church, moreover, (so long as it is faithful to the teachings of Jesus) to measure the industrial order by the standards of its Lord. As the Body of Christ, the Church must be the most swiftly moving of all organizations to challenge whatever cripples or dishonors life, whether it be grinding poverty or improvidence, at the bottom of the scale, or undue wealth and shameful profligacy, at the top. If, anywhere, industry is being so conducted as to ignore the value of human coöperation, and to tend to confirm men in bitter antagonisms, then the Church should, in the Spirit of its Master, challenge such procedure, not only because of the material waste and wreckage incident to its operation, but because of the menace to the possibilities of human souls, which it continually entails.

That industrial problems are complex and perplexing, and that to a degree not attained by differences and contentions in other fields, can neither be gainsaid nor denied. Without the aid of religion—the belief is being given wider acceptance with every passing hour—these problems cannot be solved. In view of this fact, it is the imperative duty of the Church to challenge industry, to the proper alignment of all participating interests, thereby securing the welfare of the community at large. Only by means of an authentic Spirit of Christain fellowship can the industrial order be impregnated with the Spirit of Jesus, and won for the cause of lofty spiritual ideals. " Our civilization cannot survive materially," says Woodrow Wilson, " unless it be redeemed spiritually. It can be saved only by becoming permeated with the Spirit of Christ and being made free and happy by the practices which spring out of that spirit." It is the only way. Let Christ but be permitted to have the final word in all human relations, and peace will take up her fixed abode in the hearts and haunts of men.

"There shall come from out the noise of strife and groaning
A broader and a juster brotherhood—
A deeper equality of aim, postponing
All selfish seeking to the general good.
There shall come a time when each shall to another
Be as Christ would have him—brother unto brother."

VI

THE GREATEST OF THESE

And the greatest of these is love.

—Paul the Apostle.

God gives us love. Something to love He lends us.

—Alfred, Lord Tennyson.

Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind . . . and thy neighbor as thyself.

—Matthew the Evangelist.

Measure thy life by loss instead of gain,
Not by the wine drunk, but by the wine poured forth;
For love's strength standeth in love's sacrifice;
And whoso suffers most, has most to give.

—Harriet Eleanor King.

VI

THE GREATEST OF THESE

CHRIST'S DUAL COMMANDMENT

IN almost every school of thought and intellectual activity perplexed and troubled men may be found turning wistful eyes toward Jesus Christ as though they believed Him to hold the key to the various problems which press so heavily and insistently on modern life. Amongst these are men charged with the conduct of large industrial activities, together with those engaged in daily toil. Tired of cheap remedies and shallow talkers they are turning to Him who worked at Nazareth, hopeful that from Him there may come the spirit that will heal and the teaching that will save. Everywhere in the world there are signs of a growing faith that in Christ there are still unexplored regions of blessing and unused reserves of power, which, if brought to bear upon the manifold and complicated problems of human existence will effect their permanent solution and usher in an era, which shall be unmarked by evils and abuses which have afflicted civilization for generations and wrought havoc in the habitations of mankind.

In Earthen Vessels

Now, if all this be anything more than a mere chimera, then the Christian churches have the right to regard themselves as the nexus linking the world of action to their Lord as the media, through which the potential blessing should be made to flow. They have, or should have, the treasure in earthen vessels. Yet, if the churches are to become a more vital factor in the solving of the problems of social and industrial life than heretofore, they must demonstrate the authoritative character of their mission, declare their possession of a message for all forms of industrial unrest, and cease not to proclaim it with untiring and unflinching zeal.

In aiming thus to serve their day and generation, and so fulfil the promise and will of their Founder, the churches (in the first premise) must see to it that their distribution of the truth is actuated or controlled from, or by, any desire to stand on particularizing good terms with either employers or employees or consumers. Nevertheless, they will do well to refrain from sallying forth, as it were, in armor which is not proved. Without yielding aught of the stipulations of the word of the Lord, " forever settled in heaven," the churches must acquire the skill and address, the methods of apt approach, the art of speaking to the men of industry, which will secure to them an audience of listening ear, and, it may be, of understanding heart.

The churches may rest assured, however, that they will never win the allegiance of the strong men of the world—" the horny-handed sons of toil "—for the Master, unless they are able to show these men that Christ has both power and purpose to rule the shop, the factory and the counting-house, just precisely as He has to rule the Church and the home. If Christianity has a message for industry, now, if ever, is the time to declare it. If, in face of our industrial needs and claims, the churches remain silent, the workaday world which, while thoroughly in earnest, is still willing to listen, will turn resolutely away. If the churches have nothing to say, nothing of the mind of Christ to reveal in this critical era of the world's life, then they may as well, as indeed they must, forever hold their peace.

The Devil of Self-Interest

To attempt to meet this inescapable challenge of industry, the churches must offer something more, and other, than a program and a creed. Industry is not suffering from any lack of either. During recent years practically every religious communion in the country, every commercial and political organization in the Western hemisphere has issued an industrial program. If creeds and programs could solve problems, the work of world-wide elucidation had been accomplished long ago. No: industry is suffering, primarily, from the lack of a dynamic equal to driving out of industry that devil of self-interest, which separates man from man, and constitutes the most prolific promoter of industrial conflict and disorder. In this hour of imperative challenge the churches must neither seek nor ask for another leader than Jesus Christ. They must frame neither a new program nor a new creed. If they are wise they will hearken to their Master. He hath the words of human, as of eternal, life.

Jesus sums up all law, and all life, in one world-embracing word—love. "Love God and thy neighbor," was Christ's solution for every human problem, actual or possible, the panacea for every human ill. Obedience to the first, He implies, saves the single soul as nothing else will; obedience to the second saves society, as nothing else can. Jesus trusted love at all times. He believed it to be able to probe to the heart's core of a problem, diagnose its symptoms, prescribe and apply its remedy. His faith in it as an infallible working principle has been given abundant confirmation by both history and experience. On every hand, from every side, evidence is adduceable that love is the only thing which makes all things to work together for good, not only for individual or community life, but for all life. Love makes the home, the school, the factory, the nation, work together for good; nothing else will. Love, and only love, can make all avenues of industry work together for good. Nothing else will. Everything else has failed. Law, education, science, organization, all have failed, as every other form of industrial combination, based on force or selfishness, has failed. Love, and love alone, can solve industrial problems, institute industrial equity and usher in industrial peace.

In exalting love, and offering it as a universal principle, the operation of which spells solution for the problems of humanity, Christ lays His hand on the central need of the race, as a physician might on the pain-racked area, as a nurse, upon a fevered brow. "'Tis all this old world needs." In the mind of Jesus, love is not a maudlin sentiment nor an involuntary gesture. "Love, in Christ's eyes," says President Faunce, "is not childishness, nor is it senility." It is as pure and searching as fire. There are no demands in the universe so stringent as those made by love. Christian love is more than sentiment; it is selfless service. It is more than solace; it is vicarious suffering, readily undertaken, meekly borne.

One Law for All

It is the duty of the churches to make it clear to all men, that Christianity has but one law for conduct, the law of love, based on Divine Fatherhood and human brotherhood. Because God is the universal Father, men must think His thoughts concerning their brothers, and share in His purposes with regard to them. The principles of sympathy, consideration, helpfulness, should motivate all human affiliations and associations. The precise location of the scene of its outward manifestation should be secondary and immaterial. Whether in employers' council, labor union, bank, railroad, mine, store, factory, matters not at all. The authentic seat of its operation is in the heart. The standard of values, set by Jesus when assaying a man's relations with his fellow-employer or employee, client or customer, neighbor or stranger, lies in the character of his recognition of the principle that man is a brother, the child of a common Father; that everything about him, happiness, honor, manhood, fortune, is identical with his own. 'Tis a tremendous test, an appallingly difficult standard to attain. Yet Christ will accept no less, and love demand no more.

When the incandescent flame of this dual principle, based on Fatherhood and brotherhood, is turned upon present-day problems (as an acetylene torch upon a steel rail) how easily they melt before it! Love cannot enslave a brother, so slavery comes to a perpetual end. Love cannot exploit the weakness of one's brother, therefore the traffic in liquor is banished from the land. Love cannot grind an iron-shod heel into the faces of little children, and thus, child-labor goes by the board. Love cannot demand from one's brother the ultimate throb of energy, the final limit of endurance, so the long day, and the long shift are no more. Love cannot hold an acquest, for which it has inadequately paid, so low wages are a thing of the past. Love cannot stoop to chicanery, therefore limitation of production and output is no longer operative. Love cannot act the despot, nor ride roughshod over human rights; hence, industrial *autocracy,* whether of capital or labor, ceases to obtain. Love cannot be mean and illiberal, so self-interest dies, to know no resurrection. So, down through the completed schedule of industrial evils and abuses. Love has its own instant and final coup-de-grace, for one and all.

Love demands that a man's daily work be recognized as his creed, his vocation, his divine calling; that the rightful place of the workman in church and state be granted free, even grateful acknowledgment; that an adequate wage be secured to the laborer, so long as he is able to work, in order that he be competent to live decently and possess a suitable home; that proper provision be made for him when he is aged or otherwise unfit to work, thereby saving him from the stigma of pauperism; that an authoritative court of final appeal be instituted and granted compulsory and full-covering powers for the settlement of industrial claims and disputes.

Love will declare it to be impossible for a community to remain unconcerned about the conditions under which the toilers within its province live and labor. Love will demand that a man do a day's work for a day's pay. Love will contend that the fruits of industry be guaranteed in just and equitable proportion, to employer, employee and consumer. Love will insist that there is no place in this country for the tyranny of an employer's combine, nor the despotism of a labor union, nor the dictatorship of a consumer's association. It will demand freedom for the worker and liberty for the employer. Love will solve, with an efficacy unknown to any other factor or agency, the four great industrial problems—increased efficiency in production, enhanced equity in distribution, enlarged participation in management, fuller satisfaction in work. Love will require that it never be forgotten that mere theories and abstract predications do not of themselves constitute the industrial situation, that it involves the lot and destiny of men and women and children; that, not workshops alone, nor mines and other areas of industrial action, but homes and churches, the entire nation, humanity itself, are embraced in, and concerned with, its proper and equitable adjustment; that, no matter how or by what means it be accomplished it must be made to come to pass that the men of toil be rendered competent to live lives worth living; that the means whereby the opportunity to pass their days in decency, morality, and in harmony with the precepts and standards of Jesus be assured to them now and for all time. Without such assurance industrial peace is impossible.

All's Love Yet All's Law

Finally, love will entrench itself unassailably behind the New Testament position, namely, that the law of love governs the whole of life—life as it is encountered in industry, politics, commerce, the home and the church. So far as it is operative in the latter with regard to matters under immediate survey, it must lead to a universal insistence that no man is to be regarded as soundly converted who fails to understand and daily interpret its genius and its manifold implications. Conversion is something more than a mental shift, more than a revision of sentiment, than a varying of the objects of the moral affections. It involves an utter mutation of paramount ideas. To become a follower of Christ; to exalt Him in the fulness of His Gospel, demands the living of a life freed—utterly and impeccably freed—from all selfishness, the tap-root of all individual and collective sin; to declare the law of love to be the incarnate love of God, and Christianity the medium through which it is conveyed to mankind; to give it expression in practical, everyday fashion, and so fulfil the law of Christ.

When love rules, brotherhood prevails; when brotherhood prevails, the weakness of a unit is shared as a common burden, and service welcomed and practised as a common privilege.

Selfishness busies itself with ascertaining the minimum at which wages may be kept, without crippling production. Brotherhood sees to it that they are maintained at as high a rate as is compatible with commercial health and progress of the centre in which they are operative.

Selfishness insists on its prerogative to look out for Number One. Brotherhood seeks to promote the welfare of others and discovers in the process, not only duty, but joy.

Selfishness shrugs its shoulders when informed of abuses which obtain in areas of production. Brotherhood lends an attentive ear, withdraws its patronage and refuses to encourage, thereby, any undertaking, the products of which are stained with the blood and tears of oppressed or sweated toilers.

Selfishness chatters incessantly of business being a highly competitive game, and of the necessity which exists for a vigilant guarding of individual interests. Brotherhood, while admitting the competition, aims at coöperative benefit, the bearing of another's burden, the recognition of love's unalterable dictum, that no man liveth unto himself.

To lend their aid to the more widely dissemination of ideals of this sort is the bounden duty of the churches. It is useless for them to extol the beauty of the manhood of Jesus and fail of doing their utmost to manifest it in their attitude toward the sons of toil. It is sheer mockery to sing the glory of His Name as being above all other names, unless they are steadily, daily, following in the light of His steps. It is a pathetic and futile gesture, that of pointing to the lofty standards of the Man of Nazareth, while maintaining as His followers accommodating criterions of our own. What Christ was, His Church must be, not least in her attitude toward those who labor for the bread that perisheth, recognizing them and fellowshiping with them as being brothers of Him, who by those years in the which He toiled in the hillside of Galilee, sanctified labor, once, and for evermore.

Among the integrating forces of today we may include the increased nobility of labor, the spread of general culture, the growth of popular democratic government, Trades Unions, coöperation and profit sharing, a quickening and development of social sympathy, a growing sense of obligations on the part of employers and employees—above all the new emphasis laid on solidarity and unity by the Christian Church.

Trade, labor, wealth—
Cannot these be
A trinity
To serve the world, to bless?
Need one by force of stealth
By devious ways, oppress
Mankind?
Oh, blind
And slow of heart to see
That only they are free
Who serve, create!
Cannot these graces move
In concert, and so prove
Man's helpful, sturdy friends?
Heaven guide us to these ends!

VII

"FOR A' THAT AND A' THAT"

Is there for honest poverty
That hangs his head, an' a' that?
The coward slave, we pass him by—
We dare be poor, for a' that!
For a' that, an' a' that,
Our toils obscure, an' a' that,
The rank is but the guinea's stamp,
The man's the gowd, for a' that!

A prince may mak' a belted knight,
A marquis, duke, an' a' that!
But an honest man's aboon his might—
Guid faith, he mauna fa' that!
For a' that, an' a' that,
Their dignities, an' a' that,
The pith o' sense, an' pride o' worth
Are higher rank than a' that!

Then let us pray that come it may
(As come it will for a' that)
That sense an' Worth o'er a' the earth
Shall bear the gree an' a' that!
For a' that, an' a' that,
It's comin' yet, for a' that
That man to man, the wide world o'er,
Shall brithers be, for a' that!
—Robert Burns.

VII

"FOR A' THAT AND A' THAT"

A STUDY IN FRATERNAL INDUSTRIALISM

ROBERT BURNS' immortal lines are not only good poetry, but sound philosophy, sane economics, splendid democracy and straight religion. Their sentiment has evoked, and still elects, a spontaneous, whole-hearted response from all sorts and conditions of men. It has its roots, not only in Holy Scripture, but in the soul of the race and the hearts of the nations. Because its truth is elemental, its appeal is universal. Its ideal gives man his rightful place as the final test of all mundane systems, the standard of all values, the measure of all progress. Applied to industry (to the world of labor) it spells fraternal industrialism—the only form of industrialism which can meet the need of the toiling world, win the approval of mankind, and attain the Christian ideal. Industrial absolutism cannot exist when the Christ ideal prevails in industry.

No Insular Problems Today

Primarily, fraternal industrialism is spirit—the spirit of brotherhood. The initial question it puts, is this: "In what way can my brother be helped and served while at the same time have his energy remain uncrippled and his self-respect unimpaired?" The problem implicit in this question, however, is not to be solved by regarding the matter as a study in economics, without having regard to its relation to moral issues, as its being a study of man as man, and not as a cog in a huge machine.

Today there are no such things as insular problems, be they practical, economic or moral. By the same token, industrial problems can neither be stated nor solved in terms of money. Financial considerations cover but a tithe of the story, which affects human homes, human hearts, human character, human destiny. Industrial problems are economic, but they are more; they are sociological, but they are more.

They are " problems in pants " ; they are problems of men, made in the image of the living God. Industrial problems are economic in form but religious in spirit.

The Value of Personality

The supreme objective of fraternal industrialism is the development and enrichment of personality. It regards the most sacred factor in the world of labor, therefore, as being neither money nor machinery, but man. Like the Master's definition of the Sabbath, industry exists for man, not man for industry. Under conditions which generally prevail today the order is reversed, and men fail to apprehend the solemn, fateful nature of the change. For it is right at this point that the battle of industrial relations joins; and no satisfactory adjustment can be effected, and no permanent reform realized until the proper sequence be acknowledged and restored. Fraternal industrialism refuses to accept the word " hands " as being applicable to human beings and persists in regarding and describing them as men with heads on their shoulders and hearts in their breasts. They are not noses to be numbered; but contemporaries to be consulted—an' a' that, and more than a' that!

The industrial question is something more than a "stomach" problem. It is a "soul" problem. A tightened belt, or a square meal, may lessen the gnawings of physical hunger; but the harassed head and throbbing heart cannot be soothed or quieted until demands which yield not to any form of physical nourishment be acknowledged and met. Wage-earners, be ✓ it remembered, keenly resent paternalism and patronage of every sort. They regard themselves—rightly regard themselves—as responsible members of society and all forms of welfare work and "uplift" schemes are anathema unto them. Today employers who are wise in their generation do not sponsor projects which are intended for their employees; they institute means and methods which permit of their working with them. Large-hearted and large-minded employers of labor (of which, happily, there is a rapidly increasing number) recognize this fact; that the workman is no longer to be found on bended knee; that he is on his feet, demanding to be heard, and insisting on his right to be heard in the shaping and determining of conditions which intimately affect him and those dependent upon him, by social and family ties. The " take-it-or-leave-it " dictum, the " hire-and-fire " method of procedure are rapidly becoming relics of a bad-mannered past; already they find no place in the program of fraternal industrialism.

A Dream Coming True

Nearly a century ago St. Simon was dreaming of a time which, today, is nigh at hand. He conjured up the day when men would acquire " the wisdom to be kind, the wisdom to turn all their exploiting instincts away from their fellows, and direct them against nature; the wisdom to exploit not the miner, but the mine, not the machine-tender, but the machine." Today St. Simon's dream bids fair to become altogether a part of a wide-awake world, and fraternal industrialism is aiding in giving it bodily shape and concrete application, among the toiling millions of the land. " Are ye not," it says, in effect, to them, " of much more value than many machines? "

Fraternal industrialism insists that brotherhood, not bullion, is the true and proper basis of industry; that if you would make an institution or an organization good, you must begin, probably finish, by making the men who form it, good; that it is not so much what a man has, but what he is, which furnishes the paramount issue and constitutes the all-important thing, and holds it still to be true that

" The rank is but the guinea stamp,
The man's the gowd for a' that."

Fraternal industrialism is working toward the nation-wide establishment of a society that will be an organ and a medium of brotherhood, that will regulate and harmonize conditions, unite men and fire them with a common incentive to battle for the institution of equal rights, granted freely, unequivocably to all men, irrespective of position or condition, save, only, that they be not parasites of their fellows or drones in the hives of life.

On his election to the presidency of the Boston Boot and Shoe Club, Oliver M. Fisher, one of the leading manufacturers of New England, addressing his fellow-members, said this: "From my own business experience there is nothing on earth that business needs so much today as religion. By that I mean the sense of responsibility to God, to man and to obligations that go with it in order that our relations with each other should be the relations of one brother with another. Obligations must be kept and the covenants we make considered sacred and binding. Therefore, after a long business life I have come to feel that some form of Christianity is the heart of the covenants of all business life."

Fraternal industrialism claims to rest on a "form of Christianity" which, if given scope and specific application, will keep the heart of business and of industry sound and free of a spirit of disregard for the sacredness of covenant and contract. It is based on certain fundamental principles, which, when scrupulously recognized and followed, insure the results just described. Among them are these: that God is the Father of all men, who as His children, are potential members of His Kingdom; that God has made all men members one of another, and bound them together in a society we call life; this society, therefore, ought to be a brotherhood of mutual love and service; that God did send His Son, Jesus Christ, into the world to be a Saviour from sin, and to establish His Kingdom among men; that God is now, as ever, in the world, working by and through His Spirit for the accomplishment of His will. Fraternal industrialism, moreover, is rooted in the solidarity of the human family, the supremacy of the common good, equality, coöperation as the principle of progress, and love as the bond of union. Christ stands for the highest known industrial ideal, which is fraternal industrialism.

Definite Aims

Fraternal industrialism seeks to attain certain definite objectives, which, one and all, embody principles of progress and presage the dawn of a new and better day.

1. Factors from which emerge industrial peace and contentment.

Security of employment; a voice in fixing conditions under which work is to be done; just remuneration and an equitable division of profits; reasonable working hours; prevention of profiteering; proper housing; opportunities for promotion.

2. Factors from which hearty coöperation and mutual trust evolve.

Elimination of suspicion; creation of confidence between master and man; recognition of mutual community interests; adequate machinery for facilitating coöperation.

3. Factors upon which competent production depend.

Economic education; modernization of industrial methods; repudiation of the limitation of output.

In addition, fraternal industrialism recognizes growth, not spontaneous generation, as its method of attainment; evolution, not revolution, as its process of realization. It fosters growth by developing the motive of love; by promoting the attitude of faith; by encouraging the acquisition of knowledge; by creating sound, sane public opinion, through open conferences regarding important issues; by advocating and supporting wise and effective legislation.

" The remedies for industrial ills are partly economic, partly spiritual, partly to be obtained by laws, but, in great part, by individual and associated effort," says Theodore Roosevelt. " These remedies include a religious and moral teaching which shall increase the spirit of human brotherhood, an educational system which shall train men for every form of useful service, and a government so strong, wise, just and democratic that neither lagging too far behind nor pushing heedlessly in advance, it may do its full share in promoting these ends."

The Final Arbiter

Ample evidence is to hand that a fraternal spirit is the only adequate pledge of industrial peace. "Cash payments never were, and never could be—except for a few years—the union bond of man to man," says Carlyle, with impeccable truth. "A man has other obligations laid on him in God's universe than the payment of cash." The human, not the material, is the final arbiter when an industrial system is brought to trial. The test question is not, "How much wealth was amassed?" but "What kind of homes were there builded, and what the character of the communities created?" On the answers which an industrial system is able to offer to these questions hang the eventualities of reward and punishment, of abiding light and outer darkness.

"The soundest industrial policy is that

which has constantly in mind the welfare of employees, as well as the making of profits," said John D. Rockefeller, Jr., recently. "When human considerations demand it this policy subordinates profits to welfare. Industrial relations are essentially human relations. The day has passed when the conception of industry as being chiefly a revenue producing process can be maintained." Thus, men engaged in industry are coming rapidly to see that an economic yardstick is altogether too rigid and limited an instrument with which to measure and determine the worth of things which make life worth living; things, which, if a man possess, though he be poor in this world's goods, is rich, beyond the dreams of avarice; which, if he have not, though he be, otherwise, as rich as Crœsus, is as poor as a cripple at a cross.

Must Be Inspired

Yet fraternal industrialism is neither infallible nor self-sustaining. Despite its lofty aspirations it will speedily evaporate unless it be inspired by an unalienable adherence to the vital principle on which it is founded. A vague, abstract apprehension of the fact of human brotherhood will not suffice. An artificial conception of fraternal obligation will not cover the ground. Men, everywhere, are crying out for a demonstration of brotherhood that is real, for a fraternal spirit that is genuine. Well, Scripture, history, present-day experience and future expectation unite in teaching and declaring that the only brotherhood that is real, the only fraternal spirit that is genuine, is based on the brotherhood of man and founded on the Fatherhood of God. Men are not made, and do not become brothers, by working at the same bench, eating at the same table, holding membership in the same union. They are brothers by the act of acknowledging a common Heavenly Father and a universal brotherhood, which includes the Man Christ Jesus. The fraternal spirit which converges and unites in Him, gives a supreme value to every human soul, and creates a brotherhood which becomes a force capable of generating the highest motives and forging the strongest bonds known to human life.

It was said of William L. Douglas that he was elected Governor of Massachusetts, chiefly, because he had shown himself equal to the task of making shoes, money and men, at one and the same time, in one and the same factory. An industry which does not promote manhood as well as make money and declare dividends, has never known the vital throb of the fraternal spirit. It stands condemned by the moral standards of our time, and by a rapidly increasing number of industrial leaders both of labor and capital. Fraternal industrialism is pledged to accomplish its utter downfall, to tread every industrial falsehood into the dust, and to wave over all men, everywhere, the banner of Christ Jesus, on which are scrolled the principles of true brotherhood, and the scarlet splendors of His Name.

> *" Then let us pray, that come it may*
> *(As come it will, for a' that)*
> *That sense and worth o'er all the earth*
> *Shall bear the gree, an' a' that.*
> *For a' that an' a' that*
> *It's comin' yet, for a' that*
> *When man to man, the wide world o'er*
> *Shall brithers be for a' that."*

VIII

THE ABUNDANT LIFE

"'Tis life, whereof our nerves are scant,
Oh, life, not death, for which we pant;
More life, and fuller, that I want."
—Tennyson, *The Two Voices.*

✓ *The idleness of men who wish to work is the most dangerous surplus that can exist in any country. It is ridiculous to speak of unemployment as a necessary condition of human society. It is nothing more than a mal-adjustment of social machinery. It is a blot on our intelligence.* —Owen D. Young.

There is no wealth but life, and that country is the richest which nourishes the greatest number of noble and happy human beings. —John Russell.

The supreme duty of the State is the preservation and development of the highest manhood of its citizens, and therefore it must remove everything that hinders and fosters all that promotes manhood.
—David Watson.

Give me neither poverty nor riches, lest I be full and deny thee and say, "Who is the Lord?"; or lest I be poor and steal and take the name of my God in vain. —Anon.

The action of economic forces is largely directed by a set of men who specialize themselves in the organization of business. —Prof. Marshall.

VIII

THE ABUNDANT LIFE

WHAT LABOR NEEDS MOST

IN 1921 while preparing a statement on the Church and Industry, to be presented to the General Assembly of the Presbyterian Church in the U. S. A., I received a visit from Samuel Gompers, the then President of the American Federation of Labor. Mr. Gompers was an old and esteemed friend and in his friendly and forceful way he said: "I want you to put into the statement you are going to present to your Church a demand for the eight-hour day, the closed shop, and the present standard of wages."

"Mr. President," I replied, "you must remember that I am writing this statement from the standpoint of the Christian Church, not that of the American Federation of Labor or of the Manufacturers' Association. My textbook is the New Testament, and my final authority Jesus Christ. I want everything found in this statement to be found, also, in my text-book. I have been a student of it for more than forty years but have never yet found a text which reads: 'Verily, verily, I am come that ye might have the eight-hour day, or the closed shop, or a definite rate of wages.' Jesus said nothing about these things, not because He was disinterested in the well-being and welfare of men—especially men who labor—but because He had something better to say—something more universal, elemental, unchangeable."

"What did He say?" my friend asked immediately with genuine earnestness.

"This," I replied: "'I am come that ye might have life and that ye might have it more abundantly.' Jesus insisted that the hours, wages and conditions of labor should be such as to give every man, woman and child—regardless of creed, color or condition—not merely a living, but abundant life—abundant physical, material, mental, moral, and spiritual life."

Mr. Gompers rose, stretched his hand across the table, and grasping mine, said with a good deal of feeling: "*You stay by Jesus. He offers what labor needs.*"

Regarded from the Christian point of view, the labor question is much more than a question of money, or hours, or organization, or creature comforts. It is a question of providing for every industrial worker an abundant life, which, in the last analysis, means a full and complete expression of personality.

Take, for example, the question of wages, which, on the face of things, appears to be merely a question of dollars and cents; that is to say, so much money for so much work. But some of us are coming to see such an interpretation as superficial and misleading. Money is a symbol of the general range of values through which personality is realized. Money, we say, is power, and it *is*, but it is very much more. Money is health; it is beauty; it is friendship; it is knowledge. Money brings freedom from care. Money means—at least, it *may* mean—home, school, hospitality, travel, recreation. It represents insurance against disaster, it provides facilities for one life influencing other lives for good. A wage-scale is not merely an arrangement of figures; it is the focal point of a myriad human problems and relationships. It is the index of a man's ability, character, position and worth in and to the community in which he moves.

Take the question of hours of labor. This, too, at bottom, is a question of personality. Properly regulated work humanizes; improperly imposed, it brutalizes. To create a personality one must have leisure; but what leisure is there for creating *anything* in a twelve-hour day and a seven-day week? What chance is there in a life so hedged about for the development of even *normal* personality? *One may quarrel with the arithmetic of the eight-hour day as he pleases, but he disputes its underlying philosophy at his peril.*

What is true of hours of labor is equally true of conditions under which labor is performed. Unsanitary workrooms; a foreman who pushes those under him beyond the limit of normal healthful activity; the monotonous repetition of a task, without reference to the end it is designed to serve—all these and other related abuses affect the morale of the worker adversely and in a manner which possesses portentous social consequences. *Working con-*

ditions are not merely matters of hours, or comfort, or safety; they are matters touching the quick of social standing, mental development and efficient service. The actual mental attitude of the laboring man is likely to remain grounded in feelings which are born of his daily experience as a worker. If that experience pushes him to desperate measures in order to care for his wife and children, as well as himself, then protest, outbreak and rebellion are fruit brought forth after its kind. *The feel of the job is an important factor* in formulating and determining the mental attitude and action of the worker toward not only his work, but to society in general and the world at large.

Once more, take the question of control. In what proportion shall the worker be given a stake in the industry to which he contributes? This, too, is a question of personality and unless the valuation be accepted, small progress will be made in dealing with the vexed questions which confront us in the contest between organized capital and organized labor. How can one realize unity without tyranny, and how share responsibility without impairing efficiency? These are problems of industry because they are problems of democracy—of human conduct—and the key to the solution of one set of problems will prove to be the key to the solution of the other. Whatever the key may be, and whosoever the hand to hold it, one thing is certain: it must open the door to abundant life—to the full and complete realization of personality.

Three ideals are seeking to dominate industry today. They are as follows: (1) The materialistic ideal, according to which everything is measured in terms of matter; (2) The commercial ideal, according to which everything is measured in terms of money; (3) The Christian ideal, according to which everything that concerns the individual is measured in terms of personality, and everything that concerns society is measured in terms of "The Kingdom of God."

Divorced from the Christian ideal, industry is only too likely to degenerate into a struggle to escape poverty or to obtain riches; and in the mêlée, certain of the finer qualities of human nature—kindliness, the love of beauty, the temper of disinterested service, etc.,—are apt to be crushed by an overmastering materialistic motive. *It is the duty of the Church to humanize industry by upholding the spiritual ends to which it should be directed, and to indicate the spiritual criteria by which it ought to be judged.* When the questions of the rightful place of industry in the community, of its ethical standards and of the rights and responsibilities of those engaged in it, are raised, it is the duty of every Christian to insist that the ultimate criterion of every social institution, economic activity and industrial organization, be found in the teachings of Jesus Christ.

When Christian ethics and economic practices are at variance, the latter must be made to conform to the former, and not in the reverse order. The subordination of the religion of the spirit to the cult of gain is *treason to Christianity and a denial of its fundamental teachings.* The true wealth of industry is measured by the quality of the human beings who compose it, not by its money-value. If it be true (and who can doubt it?) that the sanctity of personality is a fundamental idea of Christian teaching, it follows that Christians are bound to judge industrial organizations by that principle, and to ask whether, in industry, human beings are regarded always as ends and never as means. *No economic convenience ever justifies human oppression.* The welfare of human beings, which includes not only material comfort but scope for initiative, opportunities for self-development, advancement through education, and freedom to share in the control of industrial organizations and direction of economic conditions and policy, must be the first condition of any industry carried on by Christian men. *It is possible that modern industry may have to choose between being Christian and being rich, just as in other ages men had to choose between Christ and prosperity, comfort, life itself.* The time has arrived when a Christian community, as a whole, must be held morally responsible for the character of its economic and industrial order.

Working-men are human beings, and the mainsprings of the employer are the mainsprings of the employee, although set in different cases and works. The working-man has the same desire as his manager for assured stability of employment, for a chance to put himself wholly into his work, for recognition of the worth of that work, and for the feeling that he is playing an essential part in that drama we call the affairs of the world. *Only as the employer recognizes these mainsprings of action in his employees and furnishes the most effective machinery for their functioning, will industry cease to be the menace to public peace which, under modern conditions, it has become. Enlightened employers and employees alike are beginning to recognize that the future peace of industry lies rather in mutual knowledge and confidence, than in formal stipulations and legal enactments.*

It is not the business of the Church to prescribe the number of hours men should work in the various crafts, nor the amount of wages they should receive; both, to a very considerable extent, depend on considerations lying outside the province of the Church. As the Body of Christ, however, the Church has a mandate in respect to these issues which it is both her right and duty to say. To the consciousness of each generation the Church should drive home this formidable truth: *the working-man is not simply a producing agent,* *he is also a man; that he has within him the highest possibilities for intellectual achievement, social culture, and esthetic pleasure;* that he possesses all the desires for the abundant life. Each generation and social group must be made to realize that "a man's life consisteth not in the abundance of the things that he possesses"; that the production of a commodity is only incident and secondary to life; that the authentic all-important human product is character, good taste, domestic affection, social capacity and other laudable attributes which combine to make the man greater than the tool. Believing these interests to constitute the serious part of life, it is for the Church to demand that men be given leisure and facilities for their cultivation, and to bring home to the conscience of society the moral guilt involved when they are withheld or denied.

It is preëminently the task of the Church to raise up a breed of men determined never to prosper at the expense of their neighbors and bent on finding their highest pleasure in helping their fellow-men. The Church must declare with fresh emphasis that the teachings of Jesus touch something deeper and larger than social and industrial needs; that life is more than livelihood; that men are human beings before they are either workmen or employees. Jesus was not the deviser of social or industrial systems, and never allowed Himself to be lured into a desert of abstract theory, or disembodied personalities. He lived with common men, toiled with them, felt with them, wept with them, prayed with them, died among and for them. He was the giver of life, the developer of personality. "I am come," He said, "that they might have life, and that they might have it more abundantly" ; and to remain Christian and worthily bear His name His Church must, in this respect, as in every other, be loyal to the mission and example of her Founder. She must insist on the right of every man to the fullest possible development of His personality—to full and abundant life. In the light of this teaching of Jesus and of the unparalleled increase of wealth in our country, we do well to recall Oliver Goldsmith's dimly familiar yet unforgotten lines:

> *"Ill fares the land, to hastening ills a prey,*
> *Where wealth accumulates, and men decay."*

IX

THE CHRIST INDUSTRY NEEDS

Yet I doubt not, through the ages one increasing purpose runs. —TENNYSON.

"The only way to the Kingdom of God," says Kafton, "leads through moral development in the world."

The Church as such does not know political parties nor economic theories. —BISHOP ANDERSON.

The Church must not remain silent on questions which affect the material and moral well-being of the people. She can be effective without becoming political. Hers is to build character, train for service, hold up great ideals and provide dynamic or driving power for all social reforms. —DAVID WATSON.

IX

THE CHRIST INDUSTRY NEEDS

THE ROAD TO ECONOMIC EMANCIPATION

THE industrial world needs a new picture of Christ. The mystical, dream Christ of medievalism needs to be supplemented by the practical, fraternal, democratic Christ—the Christ, not of the cloister but of the open farm, the crowded shop, the noisy factory, the dark mine, the imperative railroad, the exacting office—in a word, the Christ who has an interest in, and a message for, all human relationships, all human activities, all human needs.

Has the Church such a Christ to give the industrial world, and is she giving Him to that world to-day?

These are the questions the men of toil are asking, in these days of industrial readjustment. These questions are imperative and insistent. They cannot be evaded and they must not be ignored. They must be answered in terms of industrial, as well as individual relationships, of economic, as well as ethical rights, of human, as well as divine obligations. The industrial movement of today is too deeply rooted in human nature, in justice and in Christianity to permit us to question its demands. If the Church is wise, she will look again into the face of the Christ of the Gospels, as He stands in the midst of His own kinsmen and neighbors at Nazareth, delivering His first message to the world in these unforgettable words: "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor: He hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

In these words the Church has the picture of the Christ industry demands, and the message the men of industry need. What has the Church to say to industry to-day of such a Christ? She should say, at the least, four things:

1. That Christ Stands for the Highest Known Ideal

That ideal is not individualistic, or autocratic, but fraternal and democratic. It is not based on the struggle for existence as the only and supreme law of life, but on the doctrine that to make efficient and harmonious economic life the struggle for others must combine with the struggle for self.

The three greatest things that have happened in the history of the world are the teachings of Jesus Christ, the founding of democratic government, and the discovery of the scientific method. Science has made man the master of the physical forces, democracy has offered him a way to control his political and social governance, the teachings of Jesus Christ offer him a way out of the selfish use of his powers and opportunities. Once nature mastered man and filled him with fear; tyrants and autocrats mastered him and made him a slave and a serf, superstition mastered him and gave him shams instead of science. Now that man has mastered them all, the machine which he has invented ought to be his greatest servant. It only remains for the men of industry to Christianize its control and democratize its operation through the application of the ideal and teachings of Jesus Christ to all social and industrial relationships.

Labor, in the ideal of Christ, is not a mere commodity. It is not a thing. It is a phase of life. The laborer has not some material thing to sell, but a service to render. The relation between the laborer and the capitalist is not that of vendor and the purchaser but between partners engaged in a common enterprise. Industrial absolutism cannot exist when the Christ ideal prevails in industry; industrial democracy will prevail, which means industry of the people, all the people being engaged in the work of production, or rather in the work of mutual service; industry for the people; that is a system in which the profits of the industry are shared in some due and right proportion by all the people; industry by the people; that is, directed and controlled, not by a few captains of industry under whose autocratic authority the people do their work, but by all the people, from whom industrial authority proceeds and by whom, in the last analysis, it is exercised. I do not believe that it is possible permanently to maintain a condition in America in which the government shall be democratic, education shall be democratic, religion shall be democratic, and industry shall be autocratic. Democracy, not paternalism, is the way to efficiency and character in fraternal industrialism.

Thinking men are coming to see that a real democratization of industry which can organize labor and capital into a real partnership in both profits and management, will prove as great an advance in business efficiency and profit as in social and economic justice. In other words, genuine democracy in industry is not only right, but gainful. Figured in terms of profit and loss, I believe that every argument against autocratic and class control in government is now coming to apply with equal force to autocratic and class control in industry. In the long run, democracy, with all of its mistakes and weaknesses, arrives at right conclusions much oftener than autocracy. Men are coming to believe that there is no valid reason why the economic problem, which so uniformly underlies other problems, must pass into the hands of any one class for solution and control, whether that class be employers or employees, provided genuine economic democracy is achieved.

The Christ ideal recognizes that men want to be employed, but they do not want to be patronized. The reaction which is observed in all countries against the system of "welfare work" is concrete evidence that the industrial question cannot be answered in terms of economic advantages and favors, but must take account at every step of the increasing alertness of the mind and will in the wage-earning group. The employer who imagines that convenience and comfort are all that the working people desire is much more stupid than his employees. He fancies that he is dealing with an economic problem when he has, in fact, before him a moral and a spiritual problem, the problem of rights, not patronage; of justice, not charity; of freedom, not favors.

The establishment of economic democracy and Christian brotherhood, for which Christ stands, will do much to solve some of the fundamental problems of the industrial world. For one thing, it will save industry from becoming a purely mechanical process. There is no prospect near or remote of the passing of a machine production. There is no prospect, either, that machines will ever be invented to regulate machinery, thus relieving man of his task. So far as we can see, men will have to labor with tug of muscle and sweat of brow for daily bread. It is impossible now, and it may be impossible forever, to develop much interest in the mere process of production. But while this is true, it may be possible to develop an interest in the aims and results of industry. The development of such an interest will depend on whether industry is to be democratic or autocratic, Christianized or commercialized, ruled by Christ or Barabbas. The ideal that dominates is the first and the fundamental question involved in the industrial problem. The elemental need of the men of industry to-day is an ideal that will elevate their hearts, inspire their wills, and fire their souls with a holy determination to make industry fraternal and democratic. The ideal wanted can be found only in the Christianity of Christ. That alone can satisfy the demand of the times and the need of industry.

We heartily agree with President Wilson's statement, "I am one of those who absolutely rejects the trustee theory, the guardianship theory. I, for my part, do not want to be taken care of. I would rather starve a free man than be fed a mere thing at the caprice of those who are organizing our industry as they please to organize it. I don't care how benevolent the master is going to be, I will not live under a master. Justice is what we want, not patronage and painful helpfulness. There is no salvation for men in pitiful condescension of industrial masters. Guardians have no place in a land of freedmen. Prosperity guaranteed by trustees has no prospect of endurance."

2. *That Christ Stands for the Strongest Known Motive*

That motive is not greed, but love. It must never be forgotten that, in the last analysis, the industrial problem is primarily a problem in motive-power, not motor-power. The primary lack of industry to-day is impelling motives, not improved methods; more irresistible incentives, rather than more labor-saving inventions. Christ is concerned about the motive forces, rather than specific policies of industrial life. In making love the dominating motive, Christ penetrates and supplies this central need of industry. Love, according to Christ, is no mere maudlin sentiment, no weak acquiescence in popular demands. Love, in His thought, is not childishness, nor is it senility. In like manner, Christian love is not a mild well-wishing which can express itself in sentiments, however generous and noble; nor is it a friendly good-feeling, glad to see the world progress and to contribute something to help it along. Such definitions do not measure up to the standard of Christ—the service of God in the service of man. Christian love is more than an attitude of will, it is an action of the will that expresses itself in concrete service and sacrifice. Love, in Christ's teaching, is not something static, but dynamic. It is an active desire that all men shall have the fulness of life that one desires for himself. It involves the directing of the will toward a common good. Hence love always unites. Selfishness, on the other hand, is always disruptive, because it means that men's wills are directed to private and exclusive ends. Love is the only motive that makes possible human solidarity in the conception and operation of industry.

Christian love is as pure and searching as fire. There are no demands in the world so real, so stringent and inescapable as those of genuine love. The love of a mother for her loyal son is more feared by him than are all the policemen of a city. The love of a wife for her husband lays upon him requirements far beyond any statute-book. The love of a soldier for his country evokes from him heroic deeds such as no court or legislature would dare demand. The love Christ creates is always just, but it is justice aflame with human tenderness and eager to give itself to humanity that it may find itself reborn in nobler life. Justice gives to others according to their rightful claim. Christ's love gives according to its utmost power to bestow. It never asks, *how little can I give my employees, but how much?* Love is the master motive in the religion of Christ. The Christ love hallows and ennobles all the typical relations of difference, of authority, of position, which must exist among the men of industry. Diversities of talents and service are not removed, but are ennobled and hallowed when the love motive prevails. Love is the fulfilling of the law in industry as well as in all other realms of life.

The failure of industry to appeal to any other motive than financial interests accounts for much of its troubles, many of its failures and most of its antagonisms. The motive Christ creates profoundly reverences personality, strives to establish an order of industry which suffers no individual to be exploited for the profit or pleasure of another but assures to each the means of development for his highest usefulness, seeks reconciliation between man and man, class and class, nation and nation, race and race, deepens and enriches devotion to home, to school, to court, to church and to country, and harmonizes all these loyalties in the dedication of life to humanity and to the Kingdom of God. The love industry needs: "suffereth long, and is kind; envieth not; vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things."

There is no substitute for the motive-power of love in the human relation of industry. "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

3. That Christ Stands for the Largest Known Purpose

That purpose is not self-interest but social service. Industry offers, not only the noblest field of social service, but the largest, and that because its primary processes of production, distribution, and consumption touch life at more points and oftener than all other social processes combined. Industry under any conceivable economic readjustment will remain the scene of contention unless it can be lifted up to the level of an instrument for public service. The creation of a more favorable environment remains a challenging task of industrial reform in which all Christian forces should eagerly coöperate. Better housing, better conditions of labor, better sanitation and education, the protection of women and children, disability and old age, the checking of the drink habit and commercialized vice—all these and many other ways of social and industrial amelioration are ways in which industry may render an effective service. The purpose of Christ in industry proposes the utilization of industry for the saving, not of one's soul alone, but of the community itself. Industry offers an unsurpassed opportunity for fulfilling the supreme law of Christ—the law of service, as embodied in the following words: "Whosoever will be chief among you, let him be your servant." One's life, therefore, is not one's own; it is committed to one's keeping to be used and accounted for as by a trustee.

Christianity makes it clear that money is not owned, but owed. The Christian man of industry, whether an employer or an employee, ought to be able to say with his master: "I am among you as one that serves." If the industrial world is to be Christianized, it must submit to this test of service. The man in industry who is primarily concerned with saving, and not serving, with getting and not giving, with corruption and not creation, is a man who has never known Christ and His purpose. Such service is the searching test, which the purpose of Christ applies to the industrial world and it is a test the present industrial world is in a very marked degree inclined to accept. When the men of industry are dominated by the Christ purpose, they will doubtless receive His own commendation: "Well done, good and faithful servant; enter thou into the joy of thy Lord."

A distinguished physician has recently said that when we try to serve the world we touch what is divine and "get a purchase on the whole universe." Industry, when it is genuinely Christianized, will exist to meet the wants of the public. Capital and labor are valueless unless they are set to create and earn, and the best way for them to earn is for them to serve not only the individual, but to serve society. Success from service is the only real abiding success, and this is always inevitable where the purpose of Christ prevails. Nothing is more obvious than that the present industrial order is now on probation, and its continued existence and justification must be found not in the wealth produced or the power gained, but in its contribution to social service and to social justice. If industry does not serve, it must surrender; if it is not just, it must abdicate. Industrial stability, which is one of the outstanding crying needs of American industry, is dependent on the service it renders the public, and the service it renders the public is contingent on its purpose.

Experience, as well as the teachings of Christ, shows clearly that the greatest of all is the servant of all. The real sovereigns of the world are its servants. We believe this in the Church: the minister is the servant of all. We believe it in politics: the President is the servant of the people. We shall not get to the Christian basis of industry until we come to recognize in industry also that there is no such thing as independence, and that the greatest and the richest and the strongest is great only as he is the servant of others.

Industry approximates the purpose of Christ, just so far as it encourages men to work for the common good and not for personal ends. The purpose of Christ in industry will create a system that will treat every man as a partner and will regard all work as a human service. This may seem Utopian, but the time will come when

> "*No one shall work for money,*
> *And none shall work for fame;*
> *But each for the joy of the working;*
> *And each in his separate star,*
> *Shall draw the thing as he sees it*
> *For the God of things as they are.*"

4. That Christ Stands for the Greatest Known Standard of Values

That standard is revealed in His own question: "Is not the life more than meat, and the body than raiment?" To this question there was then, and there is now, but one answer. The life is more than meat and the body than raiment, which, translated into the language of our day, means that industry exists for man, not man for industry; that man, not money, is the standard of value; that success is measured in terms of character, not coin.

Though this is a self-evident proposition, it has been practically denied or ignored by the followers of the old political economy. This economy declared itself as concerned simply with wealth, and with men simply as wealth producers. " Political economy," says John Stuart Mill, " considers mankind as occupied solely with the acquiring and spending wealth." This means that the issue of this teaching is industry for industry's sake; things, not men, become the standard of value; mammonism, not manhood, becomes the chief goal.

One does not wonder that Carlyle should have flamed out against such a political economy and called it " the dismal science." One does not wonder that Ruskin declared that " the model man of this dismal science was fit only to sit for the portrait of a lost soul." Nor do we wonder that Felix Adler should say that the product of this economic theory is " a civilization that is infiltrated with the money-making idea." Again and again one hears it said, even in this our own day, that human life is the cheapest thing in modern life. Many, if not most, of the evils that infiltrate industry to-day grow out of this false scale of values. Men are tempted and often yield to the temptation to build unsanitary tenements because high rents are more important than human beings; they adulterate bread-stuffs and run sweat-shops to increase dividends.

What is needed, to-day, in industry—more urgently than even efficient organization—is an elimination of the old materialistic standard of values created by the old political economy and the adoption of the new standard of values created by the teachings and spirit of Christ, out of which will issue industry, not for industry's sake, but for the sake of man and society. The thoughtful men of industry, the coming leaders of the industrial life of America, recognize that industry for industry's sake has worn out, it has had its day, and that the industry of the future will insist that souls were not made to feed machines, but that machines are made to feed souls and to satisfy the needs of human life.

Christ always insisted on the sacredness of human beings over against the world of things, and hence His representatives to-day ought to insist that all the machinery of civilization, its industry, its laws, its institutions, its resources, exist for man and not man for the machinery of civilization. The materialistic conception of life so amazed Christ during His ministry on earth that He exclaimed on one occasion: "How much is a man better than a sheep?" Mark you, this was not a question, it was an exclamation born from the consciousness of the low standard of values that existed in those days. Christ had witnessed a civilization whose values were determined solely by the law of supply and demand, a civilization where when sheep were scarce and men were plenty, and sheep brought more than men in the markets of the world, His soul rebelled against it. On another occasion, out of this same consciousness, He asked: "What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" It is evident from these teachings that the representatives of Christ, in all circumstances, are under obligation to stand for the supremacy of the spiritual, for character as the final value in human life.

The whole future of American industry, in the last analysis, depends on the creation of men who are wise enough to rule and good enough to be trusted. There is no substitute for men of Christlike character in the realm of industry, and industry has a right to look to the Christian Church for such men. That such men are being produced to-day and finding their way into industry is evidenced by the growing sense of responsibility for the Christian standard of values which is becoming apparent in our industrial life. Individual possessions at the expense of human well-being and public welfare seems, to a growing number of thoughtful men and women, an incongruous thing. It seems as though it were only yesterday that the laws of industry and the laws of humanity were not recognized as compatible yoke-fellows. Industry and sentiment were held to be mutually exclusive. Labor was bought at the lowest figure, commodities were sold at the largest possible profit. This was the whole function of industry. Thank God, that day is passing, and the day is dawning when men outside of the Church as well as inside of the Church are insisting that a religious faith which finds its inspiration and power in the doctrine and teachings of Jesus Christ must have a real message for the men of industry. " Men who have little interest in Christianity," says James Reid in his book on *The Key to the Kingdom,* " are finding it less and less easy to pursue a policy of crude selfishness, for the Spirit of Christ has so far influenced the world that selfishness does not walk abroad naked and unashamed." " The strong man," says Studdert Kennedy, " is not what he was. The strange man on the Cross worries him; he is uncomfortable about Christ. Christ is making cowards of us all. We dare not do wrong thoroughly."

Men are coming to see more clearly than ever that Christ stands for the spirit, and the only spirit that can triumph over the instinct of selfishness in industry; that He embodies the power, and the only power, which can remove the mountains of social and economic greed in the industrial world; that He incarnates the truth, and the only truth, that can make men free to do the will of God, regardless of personal consequences; that He is the way, and the only way, to peace based on righteousness and justice in the human relationships of industry. It is obvious to all thoughtful men that an industrial system that is ethically wrong cannot be economically right. It is equally clear that the old order of industry is tottering because it has not been ethically maintained, and the new order cannot survive unless administered by unselfish minds and coöperative wills. Through whatever door the better future may be entered, the master-key is not that of circumstances but that of character.

Loyalty to the Christ ideal, the Christ motive, the Christ purpose, and the Christ standard of values is the only way to economic emancipation for America and for the world. Statesmen may pass laws for the regulation of industry, reformers may invent new schemes for a fairer division of the profits of industry, but the real and fundamental change will come only as industry is dominated by the teachings of Christ and guided by His spirit.

What think ye of Christ, when all is done and said,
Like ye this Christianity or not?
It may be false, but will you wish it true?
Has it your vote to be so if it can?

Date Due

D 14 '37			
My 15 '41			
My 7 '45			
N 3 '45			
S 11 '46			
My 28 '48			
MAR 21 1949			
NO 10 '49			
NO 25 '49			
MR 6 '50			
FE 26 '51			
~~SEP 12 '61~~			
~~FEB 28 1979~~			

HD6338 .M13
The fellowship of toil;
Princeton Theological Seminary-Speer Library
1 1012 00025 1084